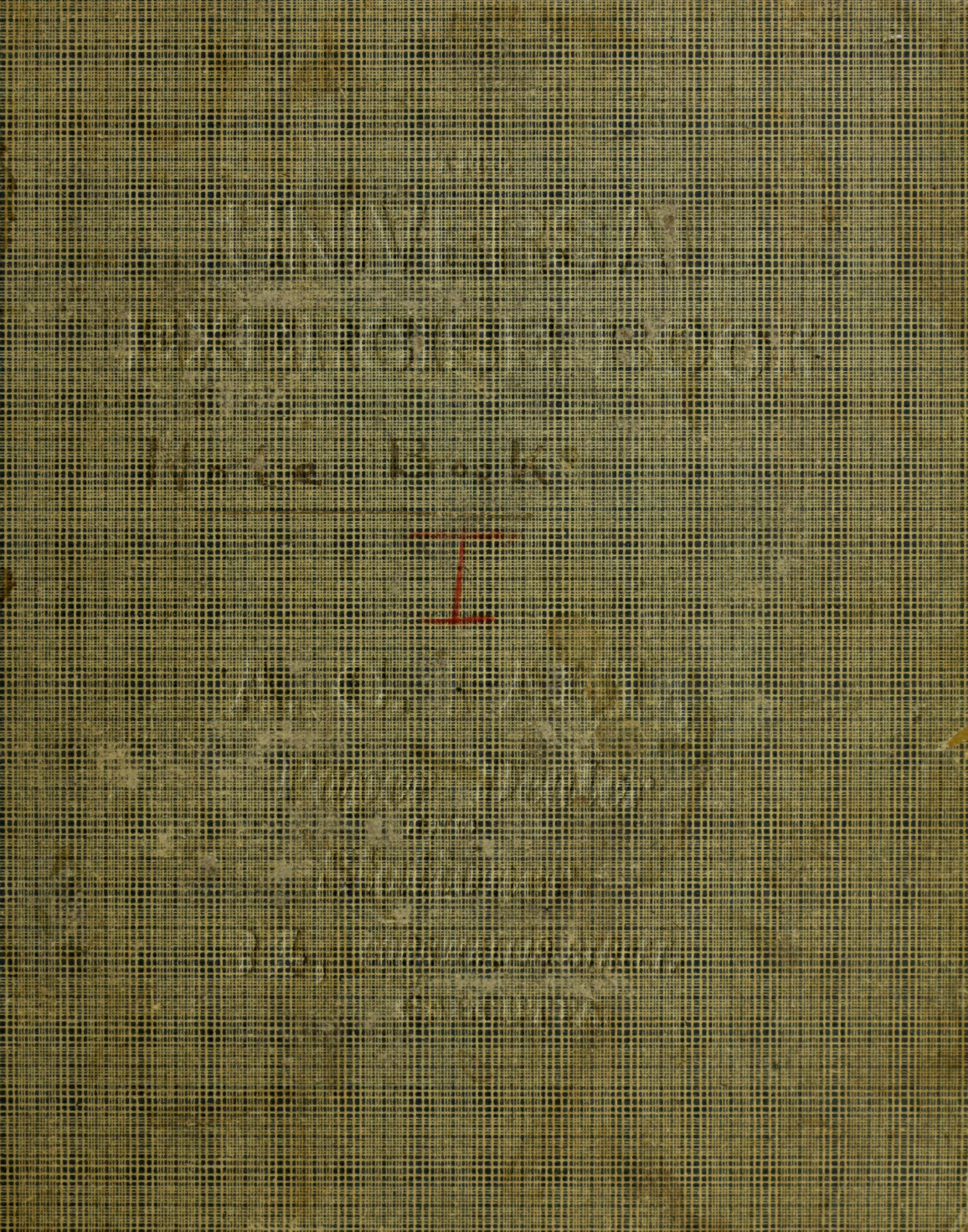

Note Books.

Richard B. Gregg

Begun in India, May 3, 1925.

My own comments will be put in square brackets, & noted in reports of other matter

Reading in India.

pp 63-67, 78-82, 85-92.

Vol II. p. 230

May 31. Conversation with Krishnamohan Sen, Santiniketan, 3 days ago.

Began with my queries about old Hindu systems and principles of medicine.

He said the old Vedic medicine was only surgery, healing of wounds and fractures. Sanscrit name for medicine means "extraction of arrows". From that it developed into extraction of other foreign, harmful or malignant bodies, e.g. of babies dying in utero, of tumors, of pus in abscesses. [P ~~should~~ easily cures or attention to constipation had this same idea?]

Later the remedies of shepherds and farmers (herbs) were compiled. Schools of medicine & systems devel-

oped. Hundreds of years later the use of minerals in medicine began. Herbal remedies were usually simple decoctions.

Early writers stated that life is a balance. If one side goes down, something must be put into the other pan to make it even again. Our errors of living weigh down one pan & then we have to take medicine to correct the balance. We are travellers through the world. Those who carry least fare farthest and most easily. Why burden ourselves with both errors and medicine? Why not avoid the errors and thereby escape the double load? ~~Why not~~ Thought ideas of luxury, false sense of decency and wrong ideas of social

obligations we commit these errors and injure our bodies. Our bodies are temples of God. Why not so order our lives as to escape all this and keep our temples clean and beautiful within and without?

Then he told me something of his life after I told him why I came to India. He said he studied Sanskrit at Benares for many years. At first was satisfied. Then became conscious of a void, something his heart needed. Most of his teachers could not understand. One understood + told him to go away + talk with humble Sadhus.

He could not see the value but

tried a long time. In their humility & despite their low caste he found the greatest spiritual riches. Many were reluctant to talk to him.

He asked one sadhu why he would not talk of spiritual things. The sadhu finally told him. [The Indian version of "Cast not your pearls before swine].

"I," said he, "have a very beautiful daughter and a man comes and asks to see her and to taste of her beauty, to satisfy his curiosity, I will refuse him, for to grant his request would be a degradation to him, to the girl & to me. But if a good man, whom I know to be good, comes and asks her hand in

marriage then I grant her to him gladly, for that is an honor and benefit to him, to her & to me.

K. S. has wandered about the country for years, all his vacation to more, meeting sadhus. He is a great scholar too. Both rules to his life. Was once minister of education in Kashmir. Dr. Pearson finally persuaded him to write about Kabir. He had the same doubts as the sadhus. He says the spiritual insight of the sadhus is what has kept India alive in spirit all through the ages. He translated Kabir in 3 or 4 vols into Bengali. From these Tagore made his translations into English. He has withdrawn from conducting the

festivals, from the talks & the school & lives quietly at one side.

Told me about the great Ramananda the guru of Kabir & many others. Nobody put down his words. When he was dying one of his disciples told him how he regretted the lack of record. Never mind, said the guru; my words will blossom in you. There is no use in saving the old leaves of the tree, for each spring if the tree lives, new leaves burst forth. I will continue to live & talk in you always you.

Ramananda was formerly head guru of a high Brahmanical sect. Sind in fine style, seated on a golden throne. When he went

forth 64 Brahmins went ahead, with fans, with torches, with music etc. Common people stood aside.

One day a low caste man who prepared funeral pyres was made to step aside. That night the guru could not eat, for he never ate unless he had a sense that the food came from God. Fasted 3 days. Asked god why he would not give food. God said he had been denied by the guru. Guru asked when god told him about the low caste man & said he was that man. The guru could not put God aside in the street & also invite him into his home.

~~Then was darkness & the guru~~

~~for seven days~~. Finally God said he could have either his guruship or God, not both. Guru wrestled with himself for seven days in the darkness. Finally he said in the night that in the morning he would give up his guruship & give himself to God. God told him to go out on the street. He said but there is no light, I will go at dawn. God said, I am here. Am I not light enough? Is the sun more light than I? Then the guru went at immediately.

The Brahmin at the door protested that no warning had been given. He said nonetheless. He immediately went to the

learning that, found the ——, id
I can come my friend. You for
people —— to the ——— but
you have a heart. Let us give
you a heart !

Then he was a sinner & wants
him & embraced him. The man
was afraid & said he was only a
sinner. He explained his condi-
tion & said the hearts of the
spirit were filled with fear
& hesitation & faith &
he wished to help ——
them,

The head convict (the
cardinal) remembered, but
R - told him to be ——
two places — he had great
he with God.

Evening with Tota Ram &
Benarsidas Chaturvedi at
Sabarmati, early in March.

Sitting outside the ashram
in rude cots and looked under
full moon. Talked a little about
Fiji & their life there. His wife
brought us some warm
milk. I asked him to sing a
song of Kabir. He got a little
nervous but started & sang
beautifully. His voice, soft & plaintive.
Crooning little melody & using a
few notes that ran along close
to the note of the string.
After each song, he explained the
meaning & Benarsidas translated.
Songs both on theme of
humility. The first day, the

[illegible] thread. God chose [illegible]
men + right the [illegible] + great, for
his purpose, + to the [illegible]
[illegible] - the last which the
elephant could not get out the
ant only [illegible].

The beauty of the Taj.
The beautiful carving of
Indian women carry pots
on their heads. Beautiful gates
& then fit together when
~~closing~~ you ~~to~~ feed it rods.
The old Mauvais with
emerald button, [illegible] hand,
bright eyes, hopeful smile
+ eager [illegible] + [illegible] clan
carriage from [illegible] to age.
The father [illegible] of the little

boy on some journey.

Beautiful & free forms of men & women at the wedding ceremony at Santi.

Gandhi's kindness & serene power calling on each & humble at the Ashram, when he took me to walk. His human & beautiful smile. The joy I felt just at his feet & by his side at evening prayers.

The wonder & rapture I then felt for these kindnesses ~~then~~ & at my thanks. & then comes I just, in regard to me & duty?

"It's my duty."

Mystic Mark [illegible]

[illegible]

(From the Bengali)

"I am here the [illegible] only [illegible]

please me.

[illegible]

It [illegible]

the [illegible]

But [illegible]

It is [illegible]

[illegible]

the [illegible]

[illegible]

Let the price be [illegible]

Breaking the mat [illegible]

[illegible] you be afraid of it!

Master, [illegible]

[illegible] the price!

Unless you [illegible]

Upon [illegible]

[illegible]

Bring it to your home in the gospel
of your Son, and let it come to your
home in invitation.

Open your home to that which is true
and to love it.

Turn on your that is ready to bless,
let only hands
come hold of that which must go, and be free.
There is room fills your home and the
world;
Still enough to make room for him;
let from your eyes a taste in letting
of delight, and it will come to your
heart who is life and truth.

3

[illegible] and earth
but you it with your [illegible], it is your
joy.
[illegible] of delight [illegible]

Make way, O Lord, make way
Burst open the heart and make
way.
For the spirit of flowers has overtaken
the
Comet that remains a bound away
Corpse

[illegible]

for [illegible]. The [illegible] for. The
[illegible] of flesh in the [illegible] and of
[illegible] comes to open a [illegible] of doors
from the [illegible] above. The [illegible] of
in The goodness of God.

June 3, 1925

Is it the true limitation of desire
revealed by the effort to which we
can rise by it out of our own inner
powers? Compare the [illegible] thing
of God's offer and end in [illegible]
effort to rise by that need (by his
own power). Compare Matthew.
Is Christ regard this as even a
more or less [illegible] [illegible] matter.
The limitation proves its depth.
It is of value. It binds us to [illegible]
in which it exists. It relieves
a present application. It expects life

of them. ~~I will~~ Upon ~~my~~ God the
limitation means application, means lift
loss of independence + health, a clogg
of one's own, apprehension, ~~a~~ clouding of
thought. Unnecessary ~~suffering~~ in prisons.
Like free.

Mr. Stokes philosophy that each
person is an expression of God, ~~and~~
expressing more to God (Christ)
provides a firm basis for self respect +
~~limits~~ to effort + final action.
Also it may ~~be~~ further the
way I met ~~that~~ the person the
my human relations - my more urgent
or more to God in ~~all~~ all of
must or should. ~~I~~ I don't
this tie up with the theories which
for life + godless ~~ab~~ ~~ab~~
If you ~~will~~ ~~not~~ ~~all~~ ~~my~~

there. Such, p[illegible] as a[illegible] of the [illegible]
of the P[illegible] must, [illegible] the
universality of the [illegible] and
therefore must [illegible] its life [illegible]
with this. Indeed the [illegible]
increase [illegible] of life (i.e. the
[illegible] of life - to put a [illegible]
positive -) only by becoming more
of this relation to all the individual
lives, living into them intensely and
sympathetically. And in order to
enter into them, in order to sympathize
we must give ourselves to them. First we
must give our attention to them. Then
our intellect and imagination. Then
the finest poetical gift which will
awaken a response in them and
them to open up, turn toward us and
reveal their own natures. In order to
understand another poetically we must

give him as a spiritual gift. Cf Bishop
have that never have I make friends
by material gifts and only by
spiritual gift.

Schweitzer's & Rabbi Magnes' idea
as to reverence for life imply a fresh
valuation & increased importance and
greater sincerity and thicker and
broader and deeper application of the
principle of responsibility. A larger
extension of sins of omission; a
more conception of the responsibility
for ignorance; a reformation of
the doctrine that have yet sinned.

Is not waste as to ignite a violation of
the principle of love?

Stokes' idea of the world as the most

[illegible] and [illegible] will be for
the experiencing ground in to
general individual manifestation
prevents us from [illegible] / [illegible] /
the flesh = nothing, thereby from
and end and to the gut and / = we
as possible

---

from 5. [illegible]

The only ultimate reality, the only thing
one true of [illegible]
Experience is with [illegible] experience and we
the only one value. [illegible]
is with up out / [illegible]. ~~That is~~
Consciousness [illegible]
of [illegible]. [illegible]
[illegible] text of
to experience [illegible]
[illegible] and to
give to and value to [illegible]
values, to the life / [illegible]. To

of any class of persons to the [illegible], to the exclusion of [illegible], working to [illegible] of its life [illegible] of an individual life [illegible] is [illegible]. When it [illegible] any part of [illegible], such a [illegible] [illegible] of any part of [illegible] it [illegible] philosophy [illegible] philosophy would be [illegible] looked for in a [illegible] to [illegible]. It [illegible] of [illegible] [illegible] [illegible].

[illegible] relationships tend to the exploitation [illegible] so long as they are [illegible] [illegible] by [illegible]. So all the present [illegible] political exploitation [illegible]

[illegible]

—

[illegible]

—

[It is interesting to see how much of the Stoic philosophy grows out of the [illegible] of earlier years. of God's creation]

—

[illegible]

June 20, 1926

[illegible]

• printing press, telegraph

[illegible] in the room than in the women, and the options, so far as these things can be explained, why white men allow themselves to select from the black women to whom they feel sexually attracted. It will "read" as I comment under as soon as they find a black man attempting to [illegible] of their own color.

[illegible]

"La vérité [illegible] her

[illegible]

"[illegible] during the [illegible] to [illegible] and Thought [illegible] of [illegible] and [illegible] it [illegible] with [illegible] the [illegible] principles of [illegible] [illegible] which the [illegible] [illegible] of [illegible] [illegible] it".

[Fair with Schweitzer's thesis]

"The divine being is good not through the ordinal operations of morals and [illegible] but through its 'divine directive' which - [illegible], we know and see, is the [illegible] of the world, regardless of time and place." - "The good man whose instinct and choice are strong enough to overcome the ordinal operations of this time." - "The form of [illegible] which is primarily operative through impulse and aspiration is the form of religion."

"Primitive man is a long way [illegible] and civilization, and he has often been judged on his direct [illegible], and itself a form of [illegible] which the tribes are known to

this tasks by the goad of necessity:

"The right and normal state of the world has always been done through some sort of compulsion, either slavery or some kind of economic condition, for it is not in human nature, while at liberty, to work hard at unpleasant tasks unless urged from within or driven by the whip of necessity."

[illegible] p 111 in this note book

[illegible]

[illegible]

July 4. After talk w. Stokes.

Energy. But "life" only a metaphysical conception? Livingness is a fact. Part of our experience. But livingness + deadness are only conditions of matter. Time, consciousness seem in our experience to be associated with livingness. Both is not a thing which affects the aspect, or the personality. They are it itself + both.

Not a spirit like immortal soul in the body. Is a total conception, + unit is beyond space + time. [illegible] but only in the sense that it is at the same time within the body. Is a [illegible] spirit together as for the spirit is created.

Can in the end it is [illegible] all the potential free but being a channel through which [illegible] flow into new form.

"Putting an end to" is a temporal affair, only.

July 7. Verse from Tibetan Ramayan which
[illegible] has found. —

[illegible] god + great energies
[illegible] & all times; as I approached it,
he + revealed to the very last. I ask me,
in what book, in what age, + what
[illegible] will you not find like this".

Oh —, — the first I got. Put —
[illegible] + the names [illegible]
[illegible] the great Illusion. Mark
[illegible] has been found in [illegible]
when the great [illegible], Illusion
+ [illegible] flee away. Meditate
you thus, do it [illegible] to [illegible],
no change in your condition. All
are sleeping in the [illegible] of Illusion,
many dreams of [illegible]

July 11. Quote from "Eden" Thoughts on the Meaning of Life" -

-- "How my conception of life differs ~~from~~ from the [illegible] conception, lies in the fact that in ~~it~~ 'my God' the love of those to whom we are bound by ties of this life. I have still that there is truth in that conception, but it is one-sided truth, and one which, without the correction of the other side will defeat its own object.

The truth, as applied to us lies in the saying of the Psalmist "I love the Lord because he hath heard my voice and my supplications." For the love of the husband is a kindred love, for the love of the wife (and) a kindred is done. So surely, not for the love of the wife is a wife done, for the love of the Lord a wife is done. So surely, for the love of [illegible] the same done, not for the love of [illegible] are done." [4th Proposition]. [illegible]

[illegible] but it is

Our duty to God therefore, to defer

tely and consciously seek to grow in the capacity for loving communion with him. And we found that purpose in an equally essential manner by cultivating the capacity to inter-live each others lives - personalities - by the intuition born of ever increasing mutual love."

-- 'Where I differ from Sri Sankaracharya is in my conception of the nature of Absolute. Holding that absolute is what he conceives it to be, he is logically forced in the end to sacrifice individual personality and with it to sacrifice individual love."

"'Jesus wept'; [illegible] Because through the [illegible] of perfect love, he was absolutely one with the [illegible] in this

grief. It is the grief

"and he said to us to become as he was. Then
that all humanity must learn to love as he
loved. We must grow to a point where
our love makes us share absolutely the
experience of all others. This is the
'eternal purpose'. And the object? 'That ye
may be all one: How one? [illegible]
and the Father one'. And the way? 'love
your neighbour as yourself'. I see this
injunction was not only that we
should love our neighbour as much as we
love ourselves, but that we should love
them as ourself - knowing we are not
apart from ourself"

"Jesus sees what we are', the gospel
says. Why? Surely because he loved
men, because his love was so deep and
all-embracing that he entered into
the thought and experience of all other

personalities with which he came in contact were - in comparison with ours - complete. He did not know humanity as consisting of a vast number of struggling entities, but as one living Spirit (Chit Purusha) evolving and experiencing through its countless personal modes. He knew his life as one, and his brother as but another aspect of himself. And he knew it through Love."

Stein "The revelation we have gained upon us for years is not all that is of which we cannot push to divinity - all conscious existence - all that which appears to exist under the mode of phenomena - has its cause - and its meaning in an essential quality of the Divine Nature. I believe that quality to be an inherent need in God for the satisfaction of an infinite capacity for appreciation. The

[illegible] of Need is Desire – a straining forth, a yearning for relief":

"The deepest and most elemental experience of the soul of man is not the intellectual or the emotional but the spiritual. The emptiness and spiritual hunger of all religion is rooted in [illegible] that [illegible] of the communion with God. ... There the eye can not go, no search, no mind, no thought can [illegible] it. ...

"Deeper than the mind, deeper than the intellect lie the elemental [illegible] – the root of the root of elemental experiencing of our conscious Self. Deeper than this we cannot penetrate, for this elemental [illegible] is the ultimate mode of our experience. Here – the root of Desire (spiritual joy) when it is experienced, and here is the root of that yearning – that sense of incompleteness, of need for making

to be satisfied. It is here – not in the regions of the intellect – that we must ask, – the significance of the opening of the Self for the meaning of life.

– What is the essential characteristic of that original openness which can be termed love? It – the shutting it of the self for Infinite – with, yearning, longing to be fulfilled in it, hungering to give itself, thrilling at the thought of union. It is different from lust in oneself, how it is from self-love, is different from curiosity, how the impelling sense of need to give oneself is different from the thought of personal gain – from self-seeking. How – how pure and selfless – how free from calculation for reward – a mere it is the fact that it is only through love that

[illegible]

July 17. Reason for being vegetarian (2)

So as to destroy the fewest possible of the relatively more developed vehicles of appearance. Since The less developed the animals, the more there are of them; to eat only those -tinfoss least with the appearance P-mush both a morality and prudity "ahimsa dharma".

Not an "un" against Prakrita as well as against Purusha.

Incidentally, vegetarianism, for the reason absence of offensive perspiration. Every edible vegetable protein we use, assimilated to human - with a very digestion. It would seem they ought to, - as vegetable proteins are simpler & not Thus we require less splitting up before being re-synthesized. Also are there more available proteins or groups of amino-acids, etc. resulting from break down of meat proteins, and requiring elimination?

It is not plain to the comparative section of

I often wonder how to [illegible] diet, instead of due to their lack of meat?

July 22. Brief talk with friend of Y.C. Jnanendra Mohan, [illegible] [Raghunath Sahay, [illegible] Brahmo Mandir [illegible] Allahabad].

He felt that I was, especially the parents, had a wider consciousness than unknown. I [illegible] he was conscious of spiritual things & of God's position in the universe; that he spoke of it more as self-consciousness. He said the Word was logos to each or desire, the spirit from within, while I [illegible] had tried to understand matter through spirit. In old Prakriti he said the Sanskrit root kriti was allied to karma, meaning action or work. [note analogy

with conclusions of modern physicists as to relation between energy and matter.). He noticed Bergson's [illegible] Computer was getting closer to Indian, especially [illegible] concepts. He felt that the modern consciousness is a sort of collective unconscious memory, comparing it to Slavic the [illegible] in "Back to Methuselah". He thought the modern consciousness of spirit is indicated by the religious and devotional character of almost all Indian folk songs, while European folk songs usually express only joy in life or human love as their theme.

Augt. [illegible] Re [illegible] case – [illegible] if he [illegible] to change his purpose he will have [illegible] part of his life in this life + [illegible] the [illegible] of it for a future life. I think over effort of that spiritual force on the girl. She may be induced to [illegible]

"Christ is himself the greatest economist of his time. He economized in economizing time and space – he [illegible] – he is finally victim of economic [illegible]

"By economic progress I [illegible] material advancement [illegible] progress, while [illegible] progress [illegible]

The Moon-violet :- [illegible] offered, the girl responds, from the talk, [illegible] the nature of the moon offered to her [illegible] the stranger to befriend herself thereby [illegible] of Pattan was shown. That method is an attempt to keep both Pattan's [illegible] (i.e. continue) [illegible], to quieten it than the killing with more lengthy preventive measures.

Beauty of ground vines over window [illegible] roof at Ghandhi Kutteer.

Aug 1. Time seems to be more subjective than space. Reason for this? - Under different system of education, environment and attitude to life, would this be different? Is it so with Indians? Machinery seems to conquer space even

more than time. Away. Away whether it does either, whether it don't merely transpose or [illegible] more events per interval.

Dhuya Prasad says that when the plant (vehicle?) is just as dear and loved as my son (vehicle?), so that if I kill either I will have equal regret or pain, then not till then have I attained Samhadi, and not till then does killing of anything become sinful.

But this puts all experiencing & all vehicles on the same level of value

---

Stoler says [illegible] is an attitude, not definable in terms of externals. But tho not so definable, isn't it so tested often? or manifested? generally there needs to be a test

of correspondence between inner and outer, or else hypocrisy and insincerity & self deception develop. Cf: X commandment to do God will & will to believe in it. I.e., St. Francis enjoyed both his veal and the pope's dinner. Yet for his customary mode of living he preferred & adopted the veal. ~~Stoics~~ Simplicity of living is different from simplicity of mind & heart, and each flowers the other. Stoics ~~go~~ don't flee appearances or things. They, but in contrast,

I know that the past was great, and the future will be great,

And I know that both curiously conjoint in the present time,

. . . . . .

And that where I am, or you are, this present day, there is the centre of all days, all races,

And there is the meaning, to us, of all that has ever come of races and days, or ever will come.

WALT WHITMAN

Impressions of Manifestations of [illegible] 1925

Jotted down beginning [illegible] 12. 1925

[illegible]

Arabian Nights of Bombay to Hongs + Indy. + [illegible] 15

Exclusive Europeans. Takes long time to get anything accomplished. Long waits for anything. Leisure. Serenity of Peoples faces. Stiffness of English. Their snobbishness. Contempt of all kinds. Incompatibility of Europeans with Indians. Hostility of the attitude.

Gracefulness of Indian women. Fine posture & carriage. Betel chewing epidemic. Occurrence of Tuberculosis. Contrast between Bombay & country on line of railway. Beginning work. Of Tuberculosis was ill & while I found Hotel [illegible] was up at 7.30 & breakfasted at 9. Began work at 10 while, morning work at Calcutta was finished at 10.30.

Color at Bombay. Native Crowds Indian, mixed English & one complex of Indian Arabic & Arab shops. Lack of Chinatown & of quality of Yokohama. Of Bombay. Peninsula Hotel Bombay Council Hall & Park.

This time my interest is almost entirely in people; on the former visit to India it was in art and architecture, colors and picturesques.

5 abnormals.

Kindliness & sympathy & love by everyone. Unfamiliar charm. Just complexity of life. Self respect. Evening with Tata Rama & Parsee Dress. Songs of India. Moonlight. Walk & evening with Ramanuja & Vivekananda. Humor & sketches.

Re Love & Christ & contrary positions

Note similarities between Love and Faith. Love acts, requires with magic, evokes forms of Love. So at first (threat of separation) essentially a temporal thing, since eternal Love must have many [illegible] separation is a spiritual & temporal concept. (cf Platonic function) separation evoked. Love, at last, is only an emotion & will a spiritual thing. For first = eternal, (4th or 5th dimension)

Note similarities also between courage & fear. Thus means that love & courage are allied. Cf faith. 3 = thus one reason why courage is so highly regarded. 3 + two are symbol of Christ in it, & since of being = higher form of energy (spiritual) than fear.

Love & courage are of the spirit eternal. Fear, evil & anger are emotional, temporal. Thus is why love is the Angel form. Of which human beings need (& why) into spiritual realm & gain their higher powers. Faith, hope, love, are spiritual values & one

Note the <u>truth</u> aspect of [illegible]

Magan Lal today pointed out that 'Worship' idea (implied) is that the body should work for the needs of the body, leaving the mind & spirit free for work in their sphere. So every man should do manual work. Gandhi believes so. Compare Christ & St Paul saying that spiritual things are to be taken in a spiritual way.

Feb 14, 1925.

cap 6. When you get above space & time, how are relationships to be expressed, & what are the relationships then existing? But love either the most important of these: Has may not humility be one very effective means of helping to transcend ordinary conceptions & barriers of space, time, even & the most human sense of gradations?

"Divide et impera" holds true for natural "human power", but for divine power the rule is "unite (love) in order to rule."

But the division of labor (job) required by modern industry a part of the division of laboring men from one another, of laboring men from capitalists, of "labor" from land, of labor from the laborer (each one); - all of which are mis-

time of the modern industry + machinery being inherently opposed to love and inherently production of the rule of a few men over others?

—

Gita doctrine of non-attachment to fruits of work is of indifference to accidents + caring for essentials.

—

"Forgive us our debts as we forgive our debtors" is one application of unity of the Spirit in all men.

—

Subhakanta Baksha (Bengali helper interprets parable of prodigal son as meaning The reunion of the divine in the soul (the father) with the material side of nature (the prodigal son). The idea as The reunion of separated parts of our nature

which naturally belong together, a habit of which suffers when separated. E.g. in divorce. The rejoicing is the regaining of the natural joy that originally existed in the unity.

The parable of the virgins the allies the Vaishnava doctrine of union of ... a God being like bead of beads. in a room. The oil in lamps is all of patience. In India running it right as one of thirty miles a year on only take place when there is a light famine. Virgins have light themselves even really, pure in body etc.

It links parable of lost sheep with parable of prodigal son as showing that God-seeking as well as we seeking God (of F. Thompson "Hound of Heaven")

Aug 8. In teaching science, to prevent its analytical processes from being too intellectually divisive, there should be some sort of synthetic corrective more or less simultaneously, either purely intellectual or mystical or religious. Possibly via mathematics & relativity & 4th dimension, or in terms of a "world view."

Sadakichi Baba's interpretation of blessed are poor in spirit is that one on reading. God gives only to the needy. "Blessed are they that ——" he uses simile of ploughed field. Only after one are ploughed & harrowed by suffering can we sow for the good fruit in any quantity. ∴ Be glad to have it happen. "Remember" we not mean upbraid other nations but

those who actually resolve + prevent spiritual conflict. Persecuted for righteousness sake = Those who such persecution, not those who simply have to endure what comes on them naturally.

[illegible] 9. Number of [illegible] [illegible] - it like X [illegible] X [illegible] to guide [illegible] moment [illegible] [illegible] [illegible]

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Books and Ideals - an anthology by E.K. Brandes
Oxford University Press.

De Carmine Dei Desumo - or on the Song of the God of Gods. In 3 parts. By R.S. Talei. Publ. by Sabhatati Prasarak Mandali, Shri Shankara Sadan, Saraswati Bag, Andheri, Bombay. A commentary on the Gita in Engl. Review of it sounds excellent.

With "Hind Swaraj" "Judge not that ye be not judged", compare Gandhi's "All criticism is a form of autobiography". Also compare it in relation to "Forgive & forget", etc.

(66-67)
(cf pp 78-80) (also p. 116.)

My job in India. (1) In writing, to help destroy the glamour of the West in the minds of Indians & to criticise the foundations of its civilisation, constructively so as to help both East & West to rebuild something better. Such ideas as industrialism, machinery, the pride of its unduly positive science (e.g. medicine), big cities, W. political ideas. To help undermine & destroy the false pride of the West & thus the contempt of W for ~~East~~ other races. To help re-establish the self confidence of

) ndians in their own culture. To help the to make the culture contact most fruitful to both E & W. To work out application of love to its problems. To help the West to see real value of humility.

(2)) n agriculture, to stimulate productivity not by machinery but by adaptations of old customs to W. methods of climate & ignorance. Cattle breeding, seed selection, better marketing, drying of products for shipment, bee keeping, better manuring, interculture. Rodents losses by rats, termites, monkeys. new type of Folder

(3)) n teaching. Stimulation to improvement of body area mentally, manually, spiritually, hygienically.) ntroduce Gandhi's ideas. Prepare the children to meet & conquer Western culture

(4)) n medicine to increase health & Improve sanitation, with special reference to malaria & hookworm & other understanding of hygiene.

(5)) n Swaraj. Stimulate growth of all of (1) above) deals which) agree with.

(6)) n daily work of swaraj not, of full human relations & contacts of simplest & most routine kind. Just as anywhere in the world.

(7) To be self supporting always.

(see p 78

Is the energy of the West due in part to its individualism, somewhat like the energy given off by radium molecule in splitting up & dividing into smaller entities? Does the alternation of heat & cold there aid in this disintegration & diminuence in a chemical & physical manner? If so, both do the E & W geographically have supplementary functions, — splitting up & of synthesizing? If so, & they each know it, each can help the other.

Can I use my wide variety of interests & occupations & my taste for philosophy as a in the job of destroying the glamour & false pride of the West?

Re non-violence, is one reason for it so as not to create fear in the least mind of the other person or persons? Consider its relation to the unity of the spirit.

In considering any near or remote return to U.S., remember that I must pay a price for what I get in India. Shall that price be loneliness here or something else? Balance clear conscience, simplicity, spiritual growth vs mental comfort of old habits & environment & the moral disquiet of compromises there.

Will have to be lonely in either place, probably, in order to live as I believe right. Least probability of loneliness, tho, in India.

Remember that loneliness may result from denial of unity of mankind, an undue

separation in space & time quanta. Is this the basic reason why most men can do their best work for the world among their own people? To surmount this difficulty I must learn the language. Hindi Determination & success in that is proof of my belief in & desire for unity of spirit with Indians. To the extent that I want to continue to learn, even this absent, from India, this remains a test. I must learn Hindi in order to be most useful to both India & U.S. or Europe — no matter where I go. For I am sure of validity of Hindu spiritual experience & insight.

Re non-violence cf. "The meek shall inherit the earth", and the evolutionary parallel of continuance of ants & bees & disappearance of dinosaurs, etc.

"Civilization begins with the crack of the whip" - from "The Nemesis of Civilization" (Max Nordau ?)

"Civilization was the organization of man's mastery over nature on a basis of self-interest; it was the giving only so much of wealth and power to the many as was compatible with the retention of one's own ascendancy. --- Indeed, civilization is the incarnation of self-interest" Stanton Coit in "Is Civilization a Disease" - Houghton Mifflin (91)

He cites some great men opposed to "civilization" - St. Francis, Christ, Savonarola, Wycliffe, Luther (at first), John Wesley, Emerson, Thoreau, Ruskin, Carlyle, Shelley, Whitman, Swinburne, Henry George, Buddha,

Kropotkin, Stepniak, Fourier, Proudhomme, Owen, Voltaire, Rousseau.

Try to be the first to greet others. That is, do not wait to be greeted when seeing or meeting another. Give greeting even tho uncertain whether you know him. This recognizes the unity of all mankind and evokes a kindly response by the other even tho it may not be shown.

—

Sept 7. Asked Rudolph for his definition of civilization (as it should be). He said it is that condition of society where man reaches his fullest self-expression, that is, where he attains most nearly to God. He thought all clear thinkers ~~would~~ agree on this and that the differences and difficulties arise in the choice of ways & means of attaining

this end. He thought there could be no other definition. He said that because of the difficulty in applying the ideal, everyone should make ceaseless and vigorous search and experiment to reach the goal. He said he lays stress on both truth and love. When scientists he said, follow truth & become misguided, as in the instance of vivisection of animals and men.

Some sayings of Muhammad :-

"Those who earn honest living are the beloved of God".

"God is gracious to him who earneth his living by his own labour

and not by begging".

"Poverty is my pride".

"Give the labourer his wage before his perspiration be dry".

"Do you love your Creator? Then love your fellow beings first".

"He who is not affectionate to God's creatures, God will not be affectionate to him".

"Heaven lies at the feet of mothers".

Note skill of Indian women in carrying things on heads. Differences between dress & features of Hindus & Mohammedans. Cause?

Sense of rich background of old customs & culture (felt at also the night of Diwali in the bazaar).

From an article "Contact of Cultures" by Walter O. Fitch (St. Stephens College, Delhi) in Servant of India (Poona) Sept 24, 1925 [cont. in number of Oct 1, 1925]

"The division of the Human Race into Nations or Peoples, determined as it is by political considerations frequently artificial, provides an unsatisfactory and indeed impossible basis for the fundamental considerations of human institutions. Whether such a consideration be merely historical, or whether we seek to do what History must always do, to analyse the present and predict and determine the future, we must seek a more fundamental basis than that which is furnished by the modern world. This is not to say that our inquiry will not have political corollaries; perhaps it is not too

much to claim that any deductions that we can make should have more weight from the very fact that they are based on the solid foundations of Geography and Psychology.

"We demand, then, a more fundamental division. We see men, almost invariably of mixed racial ancestry, gaining their livelihood in different ways and organizing their society in different ways. For sociological purposes, Race is a worse division than Nationality; for Nationality frequently follows geographical lines, whereas Race hardly ever does. We accordingly take one division from our subject-matter and classify men by Culture. A group of men, having the same or similar social organ-

vzation, and using the same or similar means of livelihood, and usually (but not necessarily occupying a continuous territory) constitutes a Culture. [Foot note: "We shall continue to use the word Culture, without an article as a general term for human institutions or achievements."

The Gita (18 chaps) is usually divided into 3 sections of 6 chaps each. Traditional commentators say that 3 correspond to "Tvam and Tat" others say they stand for Karma, Bhakti and Jnana respectively. Others say Theology, Cosmogony and Eschatology (goals of life)

"His (Mahatmaji's) main teaching is that it is the individual who is the instrument of Swaraj, and it is for the individual to learn governing himself. In philosophy also the first step is that of self-examination. It is through self knowledge and introspection that one finds the means of self-improvement. --- If one wishes to develop his powers of thought and action he must understand Himself first, and when he properly realises the relations between As long as the life of the individual is not clean and pure, real Swaraja is unattainable .... It is only through purity of thought and action that a man is able to develop his soul force or character. ... He has often said that without the inner strength all outer demonstrations are useless,

they are likely to bear no fruits. ---
Satyagraha is impossible if the
fighters are dependent upon others."

Mahatmaji's deep set, sad, seemingly
far-seeing and far-fixed eyes; the deep
lines / at the corners of his mouth making
tremendous self control and will and fixed
determination. The bubbling laugh and
enjoyment of all his being when amused,
the wrinkling up of his face and twinkle
of his eye.

Desirability of getting children to fully
understand non-violence by the method of
fables or problem stories or situations. To
be read; left to lie in the subconscious

for a period (one night, two days, - whatever seems best). Then questions asked on it & full discussion. After the manner of the book on "Hindu Mind" coming.

Chotalalji's comment on fast & fleeting dyes. The people formerly liked fleeting dyes as it gave variety, a chance to easily change the color of your clothes. Fleeting dyes were exceedingly cheap and people often dyed their own.

It has long been one of my defects not to share my thoughts & feelings with others, - or to do so far too little and seldom. It has constricted my personality, the quality and richness of my friendships, and my happiness and usefulness. Consider this in relation to my stay in India

Concrete Things to do in India (cf pp 63-65)

A. At or for Sabarmati & Khaddar movement:

1. Essay on economic practicability & value of K.
2. River control at Sabarmati
3. Clean up malaria at Sabarmati
4. Teach them (a) how to tie bandages, (b) some nursing details
5. Tabli pamphlet for schools
6. ~~Collect~~ Collect best portions of prior essays
7. Correct & complete Engl. translation of Chandbhai Shastri's Report on Congress Exhibit
7a. Bulletins on ginning & carding & planting & care of cotton
8. Other similar work for A. I. Spinners Assoc.
8a. Invent improvements to machines (ginning) Nawan & Co
9. Help Maganlal improve details of his farming
10. Perhaps teach elements of ag. to Coop
10a. Write to get U.S. inventions for charkha improvement (111)
11. Suggestions to Cow Protection Association
11a. Books to send.
12. Write articles for Current Thought & Modern Review & The Hindu re machinery, K, industrialism, Gandhi's ideas re medicine, sanitation, falseness of glamour of western civilization, self confidence of Indians, internationalism w. humility, ~~etc~~ relations of classes, etc. villages re cities, ^ the sweepers as valuable citizens. P 9 L value of small community life, what to select from W. machinery etc.

Bibliography

13. Perhaps give impetus for National College of Sanitation; re malaria, hook worm, plague, cholera, elephantiasis (filiariasis), pure water supplies, clean village & city streets, customs re defecation, clean latrines, public latrines, value of sweepers.
14. Bulletins urging establishment of land grant. Implements in exposition. Help of carriage.

15. Give courses at Santiniketan or National College on
(a) comparative civilizations
(b) culture & laws of probability (4 ed notebook p 150)
(c) economics of Khaddar movement
16. Secure manure & bone sifting from Khanbatta
17. Secure more re medicine from Kaviraj Sen & Roy.
18. Travel in South India a little.

B. In the Hills. Try to

1. Improve productivity by teaching & doing
(a) seed selection; (b) plant breeding (?);
(c) cattle breeding; (d) cold frames (f) apiculture
(g) better fodder grasses (alfalfa, clover, rye grass)
2. Introduce new industries, such as
(a) modern bee keeping; (b) drying vegetables, fruits & apricots;
(c) fine wool weaving
3. Teach better marketing methods.
4. Import better & new kinds of U.S. seeds

improved transport

3a. Better methods of controlling vermin, or disinfectants (natural [$Ca(CN)_2$])

4. Reduce existing losses by rats, diseases and weevils, monkeys etc.

5. Improve village sanitation. Hookworm?

6. Treat illnesses of individuals, using these as means to teach better balanced diet.

7. Teach boys & girls, especially to inculcate accuracy, discrimination, scientific attitude, critical ability, imagination, adaptability, resourcefulness; - but all not to destroy but provide them the attitude whereby they can with to meet changes & modern civilization & relate them to their foundations & unity of old culture.

Teach them self-confidence & pride in their own, in small villages, in community life & ideals in India & in the hills & hill culture.

8. Try to spread Gandhi's ideas re truth & non-violence all thru the hills.

9. Study village economic conditions, to help.

10. Help plains people to appreciate hill people & their problems. cf. (A, 12) above.

11. Start a monthly or quarterly paper to

help spread ideas. – to be read aloud winter evenings, etc. use mimeograph for this

12. Help reduce forest wastage ~~for~~ & undue restrictions, for sake of rivers of plains as well as for hill men

13. Inculcate in all, old & young, a pride in & intellectual conviction as well as conservation of value of hill culture of village life, of Indian culture & civilization. stories of great hill men all over world. anthology of hill poetry.

14. Make collection of Mahatmaji's articles re non-violence, Truth & Satya, non cooperation for publication in the U.S.

15. Of article on military mood in United Service journal & apply it to this struggle.

16. Collect poems & stories on hills & hill people & hill beasts & hill occupations & details of hill life. Have this mimeographed & bound & presented to every kind in Shahi school who can read English & any other English reading Indian in K a copy

(over)

16 a. while in India ~~accumulate~~ to learn all I can about vegetable ✓ raising, hill ✓ farming, ✓ medicine, ✓ health & diet, ✓ ✓ ✓

Upanishads say that the Advaitam is Anandam – "the One is Love (+Joy)."

=

"Any system of religion that has anything in it which shocks the mind of a child, cannot be a true system" – Thomas Paine

=

Some ideas of C.F. Andrews' Aug 1925

"Test philosophy by history and by conscience. If all 3 agree then the result is what may be called 'truth of living'. [cf. non-violence by this]

He thinks that Islam may somehow compel us to revise our idea about Ahimsa. That its tremendous spread somehow indicates the existence of a truth which the other religions have overlooked.

Aug. 1925 Andrews says that X's saying, "Swear not at all" refers to taking words & that they are wrong because they tend to stop spiritual growth or the action of God's forces by our own rigid ideas or will. Look this up in the Cyclopedia of Ethics.

Also look up these some of Tolstoi's other interpretations of X's teachings, including non-violence.

Some Factors to Consider re my problem whether to stay in India permanently.

2

1. Acquirement of facility in Hindi, especially conversation. [Do not let subconscious wishes make me hasty on this]
2. Marriage
3. Companionship & sharing of thought & feelings (both conscious and subconscious) Cf 1.
4. Health
5. Ability to support myself economically here & there.
6. Where can I use all my talents and inborn & acquired abilities most fully (cf Arjuna's Gita, Glow on Gita, & Mahatma)
7. Where can I be most truly useful to both India & America, writing & personal influence of my actions.
8. Avoid self-pity, fear of loneliness, attachment.
9. Yet give due weight to life-long habits, familiarity with people, customs.

9a. Doctrine of Buddha on compassion as applied to situation of 8 above

10. Indian moral, spiritual, mental & national renaissance.

11. Apparent probability of war, as circumstances develop in next 2 yrs. This is a reason for going back to fight it than instead of dodging it.

12. Stay 2 or 3 yrs anyway so as to

(a) gain confidence in farming ability,

(b) accomplish as many as possible of concrete objects noted on pp 78-81 & 63-65 supra,

(c) absorb a substantial & permanent amount of Hindu attitude, spiritual knowledge, culture. both for its value to me personally & for use in influencing America.

13. Consider Kittimohan Sen's attitude toward mistakes of a people; A. Ghose' essay on materialism & on Gita; reading of Gita; chance to join Quakers;

14. Read over my notes & reasons for coming to India.

15. Consult with Andrews & Stokes.

16. Mother & rest of family. Fred & Swiss.

17. My age in relation to (1), (2), (4), (5), (9), (6), (7), (12), (15).

18. The spiritual atmosphere + tendencies of both countries, where I can best keep my hold on spiritual things, the atmosphere of good will & love in re S.'s wealth immediate locality where I may settle down.

19. Both quantity, quality & permanence of my usefulness in either place. Cf. Sri's idea of living in a stream or focus of travel. The number of people who will be receptive of my ideas. The number who will be influenced by my example in both places by what I do & in both places by my changing. Do not consider quantity as much as quality of influence. Cf p 176 of A. Ghose's Essays on Gita.

20, Stay long enough to get to know my Self, to attain inner poise and understanding of my own, not merely what I read about but out of my own experience. Cf (12) p 116

(over on p 89)

"I am afraid more of the moral malady which very often we catch from those who have the power to deprive us of our rights; and in our turn we show readiness to allow out the helpless from their possession when opportunity favours ourselves".

Tagore, 1925 Oct. re S. African-Indian situation, in Bombay Chronicle.

For solid & satisfactory English Journals Andrews recommends The Hibbert Journal, Contemporary Review

from p 87.

21. Relative freedom of spirit, morals, mind + action in each place. Cf. feeling on leaving. The freedom is much the same; it is a g. of coming under the influence of unlimited or transcendental.

22. I left U.S. in mood of revolt; I in my stay in India in mood chiefly of continuation - the revolt + my experience made useful.

23. My continual letter writing is an indication of my need for companionship.

24. Would first have to tabulate my attitude to form of action re govt, taxes, machine made goods, etc. Distinguish between people, institutions (thin hardened mistakes).

25. See pp 66+67 of this notebook. Also pp 32, 31

26. See new note book

27. If I go home I can support myself on trees, vegetable gardening, massage, occasional writing, teaching, &c. Cf. back

28. Gita re my own duty better than another's, Karma other than fruitful. Duty is to use what you have to the utmost. Cf parable of talents. Holistic + language among those possessions.

29. I ought to settle down permanently soon in order to support myself economically, and to produce best results of all my work. Choose for later

30. Hill culture is superior to plains culture in that it lacks certain defects of the latter. But it is also a backwater & tends :. not to develop so far intellectually, morally, ~~and~~ spiritually or materially :. Will my influence in plains :. be more fruitful : All men are equal spiritually. But Andrews says it will run again the same channel. On Tilak Road.
Perhaps for these my reasons

31. India's need is in respect to action ; America's in relation to spirit. Perhaps because of my late coming to India, I cannot do so much in way of action, while in U.S. I can help in respect to things of the spirit, perhaps better in old age than when young. Besides, it is for Indians themselves to do the acting. cf. Besant's mistake & Andrews' wisdom. cf p108 ; But America as a melting pot, a place for rapid growth in future. cf *19 above.

32. Consider needs also of those who love me at home as well as those of people in general.

33. [April 1926]. On reading back over my notes on why I ought to come to India, I find that aside from desire for more quiet and better chance to a desire to express opposition to machinery & industrialism, seek K. of H. ^ my difficulties with U.S. environment were due chiefly to lack of courage, lack of detachment from desire for those things, or failure to understand full reasons for simplicity & poverty such as would give me complete spiritual & moral connection, a means to transmit & mediate ^ my life, conversation & mediation here in India is giving me that detachment and ability to understand & live alone, ^ conviction, ^ and (I hope) the courage I am among always to wear Khaddar (cotton & wool) in U.S. & thus escape that compromise with capitalism. Also some re shorthats. Also can cook my own food if I choose enough; & thus live very simply. ^ grind own grain & raise own vegetables. Also can rent land & thus have no overheads. Or can be a day laborer on farms. Can keep poor enough to avoid income tax & have so little furniture & clothes as to

92 33.a. Am I getting lousy in India? A danger

escape State & city taxes. Thus can avoid those compromises with evils. Qualms re oath to support Constitution! Turn Quaker.

34. I must live in India, if I can. If Stokes dies can I have the companionship I need? Shan Singh wants. I think not. At home if Fred & Susie die Peter & Sybil, Phil, Rudolf &., Nonie, family. there is more chance of finding companionship. Language is a real difficulty & barrier to best work even teaching. Consider my responsibilities to Mrs H, Elinor, Marj. Consider different kinds of loneliness.

If I can find God within, then go where I can show Him best. Where could I best adopt a boy, if I cannot marry? U.S. for psychological reasons

35. If I return can I take oath to support constitution of U.S., as that means war & arming both?

36. Where can I give & get & realize most fully, richly, intensely, & deeply & constantly & intimately the greatest amount of love of finest quality? Who needs me most & whom do I need most? Where can I best seek & find the K of G? cf Vision of Sir Launfal "Not what we give, but what we share"

See vol II p 230

37. Would my way of life cut me off from so many old friends that I would could not be happy in U.S. again? Would I be happy living Fred & Susie & all the family now & die?

Where can I love & share love most & best?

The kingdom of God is a living thing (of parables of leaven & of mustard tree etc). It is a relationship between man & God, with its ups & downs, growth, increasing understanding, misunderstandings (on one side), separations (by action of one), coming together & reapprovals, (Being a relationship of life it is not static & planned once for all, it must be fed & maintained & guided & watered constantly etc.) If there is the divine spirit in everyone, & if the K of G is a relationship with the divine, it is then on this earth largely consists in our relationships with men & our attitude toward them - especially toward their spirits. That is the part of them we should reach for & seek understanding with & call upon. All its joy & serenity and power & love and other divine attributes. Also in our attitude toward animals & plants, for all is life, of God.

Stokes says do always what love dictates. Then we live Paul's case, since "greater love hath no man than this, that a man should

lay down his life for his friend", you ought not to slay the Pathan but to die yourself in non-violent resistance. The Pathan is your neighbor + friend, as much as your daughter ~~as well as your daughter~~ or at least you should be his.

Oct 26 1925

~~Jesus~~ Christ said "all these things (food, clothing, shelter) shall be added unto you", provided you first seek the kingdom of God (Luke 12:31) ~~and it work out so~~. It would seem reasonable to have it do so ~~by~~ on the basis that if you love + do good to all men and recognize the divine spirit in them, they will respond + care for you. Each will be helping the other all round. You must have creative faith to start the ball rolling, tho. The divine spirit is in them, and if

you seek for it importunately (Luke 11: 8, 9, 10), it will appear and respond. The verse about "ask & it shall be given", & "to him that knocketh it shall be opened" applies to our seeking for God in other people just as much as to seeking for the Holy Spirit for & in ourselves. This importunate seeking is a guide not only for ordinary social relationships, but also for our dealing with debased or hardened people, and for society's dealing with criminals.

Presumably the verses (Luke 12: 22 - 30 about taking no thought for the morrow are a logical result from the doing good to all men which is involved in seeking first the kingdom of God. Cf. The verses about God sending his rain on both the just and unjust, etc (Luke 6: 27 - 36).

Oct 24
1925

Condemnation, scorn, contempt, ridicule, criticism, judging people are all ways of separating oneself off from spiritual unity with all mankind. Hence the verse "Judge not" works automatically. In doing the judging, you yourself cut yourself off.

Oct 24. Consider writing a paper to Sweepers, to be translated & sent to vernacular papers & given to intelligent sweepers to read to their fellows. Get some sweeper boys from untouchable schools, give them agric, education & steel cows farm & use all this wealth of manure & waste that now is lost. Sweepers can do wonders for health of India, thus "heaping coals of fire" & changing peoples opinion. Sweepers

of the world unite, you have nothing to lose but your chains". Those chains are really your own ideas about yourselves & what you can do, & others opinions about you. ∴ Break those chains by mass action. Cf. Col. Waring. Limitless possibilities of wealth. Calculate rate from King book on China. Cite what Chinese contractors pay. Appeal for current thought as well as one to weepers. "Blessed are the meek" said a blogat in Palestine 2/ they think they want they are forgetting gods power in themselves.

at Nat. Adm

During the week of Oct 20th 1925 I woke very early one morning, perhaps 5 A.M. During the previous days & indeed for weeks previously I had been thinking on the question of non-violent resistance, how to appeal to & elicit

better nature of your opponent. Then I had just finished Aurobindo Ghosis "Essays on Gita" which brings out so strongly how the Divine spirit is in every man, tho often covered by a shell of mistake, pride or ignorance, passion, etc. Also I had, in the light of that re-read the "charity chapter" and parts of the Epistle of St. John. Also I had been thinking a long time of the permanence of some fine women's love in spite of everything.

When I woke I thought of Krishna & how he loves his opponents, & his power. Suddenly there came over me a feeling of the tremendous power of love It was not intellectual at all. It was in a sense almost physical. It surged up within me & I sensed it growing big inside almost like a group of swelling muscles when you are in the pink of condition physically

and take a big breath & leave yourself, full of power to make an effort. This effort felt like a big reaching out to love, not in mere affection but in love. I felt that it was easily competent to overcome any force in the world — not by fight or antagonism but by a sort of engulfing kindness that would gain a response from the opponent. I understood in a sense Mahatmaji's power. I realised how women could love on in love despite all hardships & rejections from the loved one. I understood Christ's words better. This understanding & realisation was in no sense an intellectual conviction. It was an immense welcoming feeling & emotional oneness. By & by the swelling feeling of power subsided. I wished I could feel so always. But I knew something I had

not before & was happy & fell asleep again.

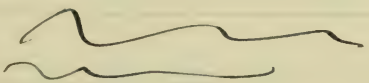
From Kabitimakan Sea. [redacted] 1925. but not copied in till after.

He says that every conversation should be a creation. [He does so].

Sadhus seek the hills first because the silence and isolation help concentration. Then when they have learned enough to be able to serve, like the rivers they flow down to the plains both to enrich and provide life there and to seek unity in the sea. Don't hurry down or it will be no good, - like a spring freshet. The rivers gather slowly. There is a given speed or rate of growth. If it is crowded or hurried with over-heat or too much

material it gets bound or clogged. The waters grow muddy on leaving the hills, but it is no harm. In fact it is material for providing growth to others.

Each sage seeks the surrounding most helpful to him. They leave the hills in order to see the whole expanse of the sky (= unity). Those who respond to its (unity's) contrast with motion seek the seashore to dwell. Others to the desert - solitude. Others to plains, others to forests.



Hinton or pain, says that intense spiritual vitality turns it into joy - just as intense physical vitality enjoys hardship, exertion & fatigue. But must there not be in both cases a a

strongly desired, highly valued goal? or
not necessarily; for those who play the
game for the sake of the sport. But even here is a valued purpose.
Of
Ida on work without attachment
Mountain climber & mother giving
birth to child, & football player are
all good examples

Aug 1925 The young men of Bengal want
a fight, — some excitement, one tells
me. Very well. Let them fight the
strongest thing, — modern industrial
system & the group of ideas &
motives behind it. This is no
sham fight, as politics is. The
amount of excitement they get out
of it depends largely on their
intelligence. They can use physical
exercise to sublimate part of their

progressiveness, just as the English do. They need a recognition & praise & explanation of the meaning of current events,

N.B. English article on how greatness of public school education lies in its keeping up the progressive instinct in sublimated form by sports & its teaching the boys to be guided by their subconscious instincts. [Cf "muddling through" and "British hypocrisy"] (Also to intentionally refuse to recognize these instincts. An artful attitude.

Some Indian Booksellers.

Thacker & Co. Hornby Rd. Bombay

Taraporewalla & Co. " "

Chuckerverthy, Chatterjee & Co., 15 College Sq. Calcutta

Das Gupta & Co, 53 College St. "

Recognizing the spirit of God in everyone means recognizing & laying emphasis rather on their potentialities and possibilities of infinite growth, rather than on their faults, defects, errors, ignorance, etc. As it is always a pleasure to watch growth, this means increasing the joy of all human relationships. (also to their interest. Each is a new problem in development. Cf. valentines. Each presents fresh possibilities of discovery & calls for curiosity & imagination. Expectancy.)

Why not accept all sense pleasures & material interesting things & relationships as shown by means not merely at their face value, but as instances of the kindness & infinite variety and power of God? Cf Cifts

Remember the suggestion of R.C.V. of the great power that expecting great fine things of people and telling them know it has upon their development of those very powers. The expectancy

must be real, it must be imparted at proper times, to the person concerned so as to stimulate him & maintain and increase the stimulus. Calls for ~~multiplicity of~~ variety of presentation. The opportunity will be real if you believe that each person has within him a divine spirit (∴ powers of unlimited potentialities) Cf. pp 97-99 of this notebook. Cf in relation to non violent resistance.

An assistant of Jawaharlal Nehru in Allahabad regarding the Indian consciousness that it is more "aware" and deeper than in the west. Shown he thought by fact that Indian folk songs are mostly religious, whereas European folk songs express more the mere joy of life. Cf negro "spirituals"

Styles in his National Self Realisation eg. Sujimeness, procrastination, media and compromise with ideals are the Indian National weakness. Compromise with the supposed inevitable. Spite and malice are also other great weaknesses prevalent there. Probably economic fear + insanity, bad health, + anxiety + lack of chance for self expanding growth + tension account for most of this.

Nagaraj mentioned flattery as a form of fear. Physical courage expressed in violence is better than cowardice with physical wilful harmlessness. Some seeks no end, however superficially flattering it may seem. Flattery always seeks an ~~object~~ end. The man who has courage enough to use physical violence is at least ready to take the consequences, while a grumbler is not. ∴ The grumbler has less Ahimsa than the man of physical violence.

Cf. anger as guilty impatience. Relation of impatience to lack of faith in God.

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Is not Alcinoa ~~known~~ a soul of moral and spiritual jin-jitsu?

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Oct 28. 1935. The reason why "all these things (food, clothing, lodging) shall be added unto you" provided you first seek the kingdom of God is that since God is in each person and since the K of G is an (inner) attitude or relationship toward God, it will find its expression here on earth largely in our relations with people. If we love them & seek always to help them, they will sooner or later do the same by us & all will become mutual helps. Under such conditions there is enough to go around. Indeed there is right now. Therefore the

K. of G. provides the greatest security here on earth, as X implied. He said it "is within you", it "is at hand" (now). Cf. Lord's Prayer. Atlantic insurance all hollow, for it is entirely "clandestine policy".

B. Watson in her letter of May 8, talking of Numerology says "The watchword of the Constitution" is revelation, - while the destructive is antagonism". A good idea for everyone - not merely for Us. All reformers especially. Connect this with my work & with the Gandhi-Tagore differences. Each ought to reveal his own truth as clearly as possible.

Is function of animism to inform all inanimate creation with spirit? We need that sense vividly as the animists primitive consciousness has given it to him. He

& so are filled with fears of evil spirits.

lacks sense of spiritual unity with all. If there is can be united, - e.g. the Imperialist + animism + idea of love opposed by X, ~~and~~ then we have a wonderful world to live in. Such a conclusion or answer would once more until joy into all manual toil as well as into human relationships. cf p32

Is one function of Mohammedanism to give to the animists a sense of 1 God - a step toward Hindu idea of unity of all? If so, it would free animists of their fears of evil spirits, & account for the rapid spread of Islam in Africa & Melanesia.

Consider humility as a kind of spiritual receptiveness. Remember the necessity of humility to enter the K of G.

Talk with Kaka Saheb re non violen
Put to him Baloch' Pathan case. His an

You will remember that case which Stokes put to me about the man, his innocent young daughter, and the Pathan who was supposed to be trying to violate her virtue. I put the case to Kaka Saheb and his reply, some-what elaborated by my subsequent thinking, was as follows:-

If I drop the stone upon him, no matter whether I kill him or fail to kill him the effect upon my daughter would be to create fear in her heart and also probably to give her a strong impression that her virtue was not so much a spiritual quality depending upon spiritual forces for its defence has an idea that it is some-thing which required material force probably exerted by another, for its protection. That is to say she would have a material conception of her virtue. I also give her an exhibition of my own fear and I re-enforce that fear within myself by my action.

If I drop the stone but fail to kill him I of course create in him much fear and hatred; and the probability of him showing mercy to my daughter is greatly reduced. Further more in subsequent efforts of non-violent resistance by myself would of course be futile.

If I use non-violent methods of resistance and fail to prevent him in his purpose and I am killed myself, the effect on him would probably be sooner or later to cause remorse and perhaps cause him to desist entirely from his wrong. The effect of my death on my daughter might well be so great as to entirely remove the moral danger from her no matter what deeds of violence were done upon her.

Kaka Saheb stated that as you probably know Indians believe that in non-violent self-sacrifice has a profound effect in the realm of the spirit and sets in action tremendous spiritual forces.

In regard to killing animals and lower forms of life he said that perhaps the most important consideration was its effect upon the slayer. The evil effect of such action is greatest where there is the most sympathy between the slayer and that which is slain. For instance,

He said that Mohammedans sometimes argue, - "if life per se is sacred to you, why isn't it less offensive to kill one cow than two goats?" The answer is that there is more sympathy between (Hindu) men and cows than between men and goats. ∴ The sin of killing 1 cow is greater. [? - India one cow is less expensive than 2 goats or sometimes than 1 goat, if the cow is old. This is why the Mohammedans go in for sacrificing cows rather than other animals.]

Re non violence between men, he spoke also of the further idea that there is a divine spirit in every man; and that non violent resistance is a direct appeal to that spirit, and is far more likely to evoke a fine response than we imagine. We trust too little to the divine spirit - the spiritual capacities of every man.

[cf pp. 106-7 of this note book]

Regarding humility, Rabbi Salibi said that our knowledge is one sided, imperfect and often incorrect [of relativity]. Therefore we must be humble. Only the humble can see truly and correctly, because men have no fear of the humble man and show him their real natures and tell him more than they tell to the rich and the great. When he was in jail, during non-cooperation days, he heard two prisoners in the next cell talking. One said to the other that such and such a thing was true because the man who told it to him was a poor man, and therefore why should he (a poor man) lie? The implication of course was that rich & powerful people, in order to guard their possessions & lives, often lie.

Humility does away with the

loneliness and blindness caused by pride. Faith and humility together make a man live experimentally, each quality balancing the other. By non violence such a man pays for his own mistakes and does not involve others in trouble.

Regarding distinguishing between evil and the evil doer, Baba Satish said he had found it best to consider oneself as one of the evil doers, and speak of the evil delicately yet as a matter of duty, as you would your own fault.

[Cf. Catherine of Siena and the prostitute. Also can speak of evil with repulsion, as being something that has dragged one down & is a great source of unhappiness & trouble. Cf. St Paul - "I do that which I would not it."]

[Supra. note the connection between incompleteness of knowledge, liminality, relativity, and non-violence and non-judging of others].

Re my job and my duty - know thyself. My deepest self is Purush. I as Ego - the experiencer or vehicle in space-time - am deeply interested in mathematics, philosophy, religion, speculation, forming, science. I select by what I spend my spare time and money on.

Nov 1. Especially beautiful or memorable sights in Alm:- Vaishnita Ashram with its 600 steps & views from top of them; Bailey's Walk views. Early Alm. moonlight from Bailey's Walk. Sunrise over the lake; Bilwara Temple; Man & woman at well, she with red shirt & sari, he with yellow turban & red scarf as belt, white bullocks, brown water skins on backs, the trees, & sky. All four feet & temples up on top of mt. & view therefrom.

N.B. Miss custom of Dharmshalas.

Great number of phallic symbols in Hindu temples around Alm.

Brooks Adams in "Law of Civilization & Decay" says that credit is the great energizer of the S. Races in modern communities. Compare the symbolic effect then of a higher moral trust & mutual credit & love widespread, — K of g. Was X's doctrine of love directed into a material energizer? Was it a source of the energy of Europe?

Nov. 8. Mr. Andrews re Seek ye first the K of g". Spencer's line "The soul is form and doth the body make". S. Butler develops the same thought very finely so it is X's idea, that the spirit comes first. The pure in heart are those who pay attention to the spirit.

that is the only creative force. The world has forgotten it & is like the house swept & garnished into which the seven other devils came in. It is all right to provide for the life of the body, e.g. for others but the provision must be an expression of the spirit. Connect difficulty with the singleness of eye, purity of heart, & impossibility of serving God & mammon (2 masters).

He told about his call to go to S. Africa & Gunder saying "Don't worry about the Cashmere. If you are obeying the inner voice, God will provide for the Ashram". Also Sadhu Sundar Singh saying "You are 1/3, Boardale 1/3 and Gunder 1/3." But C.F.A. said that he was not really going away, because he was obeying the inner voice. If he refused the inner call then he would have been living

the soul of the universe.

When you do learn to live in the spirit then joy comes & all the worries drop away.

Nov 13.

Jealousy of others is contrary to the idea of unity of divine spirit in all men. Instead of jealousy of great gifts of others one should be glad that God has permitted so much of his spirit to shine through that vehicle & so help the world.

If we believe in divinity in all men it must show itself in all acts. Work this out. In our greetings we should show loving recognition of the spirit, by the very look in our eye & smile of joy. Don't force yourself to smile, but think of uniting God & then be happy.

Nov 13

In discussing with Mugunda, Kobia's ideas re non-violence toward animals, he said that Shastras & Gita say life is of same grade in all living things, plants, insects & all men. No grades of inferiority & superiority such as Stokes makes. Yet later Mugunda remarked that Eskimos are inferior spiritually because their environment makes them blind to the evil of killing animals for food.

He said that some Buddhists would kill one elephant & live on it weeks instead of killing many grains of rice or wheat. But failing there is that elephants flesh is the repository of far more vegetation lives than a man would eat in one month. Same is true of all animal flesh. Therefore he says to kill & eat animal is equivalent to wasting more life than to live on vegetables on-

selves. But such argumentation for its own sake is profitless. Only as a means to spiritual enlightenment is it of value.

Nov 13. Gandhi in this week's Y.I. says that violence is impossible without anger or hatred. This is true psychologically as shown in Kemp's Autonomic Functions & the Personality. Stoke's Pattern case implies a fear for girl's virtue. Fear creates either anger or hatred, usually. Therefore his supposition of killing in love is unreal. His case not a sound test case.

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why not gather & publish all of Gandhi's one topic of non-violence alone.

Magundal raised query whether certain parts of the earth are not better than others for spiritual evolution, and hence that souls are set in particular places according to the stage in their evolution. Just as with plants.

But Gita says that the man who has attained may live where he will, (End of Chap 2).

Simplicity of living is a sort of symbol of inner renunciation. The latter comes first & is most important, but it never becomes fully effectual without some external + material action corresponding to it. Not to live on beliefs in action weakens them greatly. Cf. the pure in heart – the light of the eye being single.

Nov 17. Apropos of difference between Ingrid and teachers re Keshen et al., met it an instance of both the older & younger boys asserting their dignity. Younger feel inequality of treatment. Not because their manhood's dignity is requiring recognition. They need to have explained why it is not favoritism. If that can be cleared up & they come to realize that the others have been forced by circumstances into a different place & have earned a right to different treatment. Their dignity should be opposed. Also Keshen's dignity should not be hurt. He should not be threatened but should be brought to see that his special position has in it some duties toward the other boys & the general situation.

Many not one reason for the slow-

in progress of the world be due to the revolt of one younger generation after another at the failure of older generation to respect the younger sufficiently. If Gita says Brahmin, untouchable & dog are one. Then surely boys & one are equal in that same spiritual sense & should be accorded equal respect for their personalities.

Remember in Dostoevsky's Brothers Karamazoff where the old monk fell at the feet of the brother who is worst of them all, because he felt that that man was going to commit a terrible sin. A sort of prayer directly to his spirit, an appeal to his self-respect, a spiritual tribute of equality before

God & a sorrow that sin would interfere & a call to return sometime - something to be remembered by the sinner as a token of God's kindness & forgiveness & calling for a return from sin. A tribute of love. Compare with non-violence.

Nov 24 Some sayings & writings of Swami Rama Tirtha, from Puran Singh's 'Story of Swami Rama', - Jewels.

"Without paying the price you cannot reach God, you cannot regain your birthright. 'Blessed are the pure in heart, for they shall see God'. Purity of heart means making yourself free from all clingings to the objects of the world. Renunciation

nothing short of it. Join this purity and you are God." —

"Oh dear people! You can never love anything so long as you perceive ugliness. Love means perception of beauty. Fighting with darkness will not remove it. Bring the light in and the darkness is over.

"So the negative criticism, chilling, discouraging process will not mend matters. All that is necessary is the positive, cheerful, hopeful, loving attitude. The best criticism is to make people feel from within what you wish to make them realize from without. All grumbling is as futile and fatuous as to say 'Oh! why is the lily not an oak'."

"If you make yourself this second

divested of all desires, if you free yourself of all worldly clingings, you know that every desire of yours chops off a part of yourself, leaves you only a small fraction of yourself. How seldom it is that we meet a whole man! A whole man is an inspired man, a whole is a Truth. Every wish or clinging seems to add to your stock, but in reality makes you a fraction, an insignificant portion of yourself. The very moment you cast overboard these desires, clingings, loves, hatreds and attachments and also throw off even the desire for light and chant O m for a second, you attain immediate freedom, Anand, Bliss Supreme."

"The very word ecstasy (ex, out, and stasis, stand) shows that Happiness, no matter under what conditions or circumstances experienced, is nothing different from standing, so to say, outside the body, mind and world. Referring to one's own experience anyone can see the oneness of happiness with freedom, though temporary, from all duality. The longed for object, and the wooing subject melted into one constitute joy. Thus manifests the very nature of happiness is religion.

"If anybody should ask me to give my philosophy in one word, I would say, 'Self-Reliance', the 'Knowledge of Self'." [I.e. the sense that the true Self is divine. ORSG]

"You respect your Self when you are filled with God-consciousness;

when you are filled with the thought of God within, then you are filled with Self respect. By the worship of the body you are committing suicide; you are digging a pit for yourself."

"The path of salvation, the way to salvation, is apparent death, that and nothing else, crucifixion and nothing else, there is no other way to inspiration."

"Let God work through you, and there will be no more duty. ... Realize the Truth and the other things will take care of themselves."

"Death asks not 'what have you?' but 'who are you?' Life's question is not 'what have I?' but 'what am I?'"

"A soldier who is going to a

campaign does not ask what fresh furniture he can carry on his back, but rather what he can leave behind. So if thou seekest fame or care or pleasure or aught for thyself, the image of that thing which thou seekest will come and cling to thee and thou wilt have to carry it about — and the images and powers which thou hast thus evoked will gather round and form for thee a new body — clamoring for nourishment and satisfaction. Beware then lest it become thy grave and thy prison — instead of thy winged abode and a palace of joy."

"It is strange, very strange, that people want to be enthralled, not as for worldly wealth, but as for higher

wealth (spiritual religious riches), when they are presented with it, they want to kill their donors."

"The Self within is the Self without, yes, but the Real Self, and not the false self induced by 'sense-slavery'."

"The true work is God-consciousness."

"They do not see the pain of continuous labor that my roots undergo in toiling for the joy of the spring burst of my flowers. The world only wishes to share my joy, the world knows not my travails."

The Secret of Success

"All the 'books in running brooks and sermons in stones' preach with unmistakable accent the gospel of continuous, incessant work. --- The underlying secret of a lamp's entire

and splendour is that it spares not its wish and toil. The wish and toil of the little self is being constantly consumed and glory is the natural consequence. That it is, the lamp says, spare yourself and you will be immediately extinguished. If you seek ease and comfort for your bodies, waste your time in sensual pleasures and languor, there is no hope for you. Inactivity, in other words, would bring you to death, and activity and activity alone is life, --- If you wish to succeed, follow the line of action. Look at the stagnant pond and the running stream. The crystal water of the running river is ever fresh, clear, drinkable and attractive. But, on the other hand, see how disgusting, odorous,

filthy, dirty and stinking, is the water of the stagnant pond. There's no hope for ~~the~~ a man who would waste his milk and oil in preserving it from corruption. Follow the policy of a river, ever prospering, ever assimilating, ever adapting itself to the environment and ever performing work. Work, work, incessant work, is the first principle of success. 'From good to better daily self-improved'. If you work on this principle, you will see that it is as easy to be great as to be small."

2. Self sacrifice.

"Everybody loves white objects. Let us examine the cause of their ~~success~~ being the objects of universal love. Let us account for the

means of the white. --- Physics tells us the reality of the phenomenon of colour. --- The red rose gets its lovely colour by reflecting or throwing back that colour. --- The green leaf absorbs all other colours in light and appears fresh and green by the very colour which it denies to itself and throws back. Black objects have the property of absorbing all and reflecting no light. They have no spirit of sacrifice in them and no charity. They do not renounce even a single ray. They do not throw back even an iota of what they receive. Nature tells you that black, black like coal, shall be appear who refuses to give unto his neighbour what he receives. The urge to receive is

to give. The secret of appearing white is total renunciation — to throw back instantaneously on your neighbors all that you receive. Acquire this nature of white light and you must be successful. --- A seed in order that it may send forth into a tree must perish itself. Fruition is thus the final result of complete self-sacrifice. All teachers will bear me out in the statement that the more we impart the light of knowledge, the more we receive.

3 Self-forgetfulness,

4 Students know that when they are speaking in their literary societies, the moment the idea 'I lecture' comes into prominence

within their mind the speech is
marred. Forget your little self in
work and entirely throw yourself
to it; you will succeed. If you
are thinking, become thought
itself, you shall succeed. If you are
working, become work itself, and
thus you shall succeed

When shall I be free?
When 'I' shall cease to be.

... Sacrifice your little self, and
success must be yours. It cannot
be otherwise. Cannot I say, the
desire for success must die in
your work before achieving
success?

4. Universal Love.

"Love is another principle of
success. Love and be loved, that is
the goal. The hand in order to give

must love all the members of the body. If it isolates itself and thinks 'why should the whole body profit by my earnings?', then is no help for the hand, it must die. For, in order to be consistent in its selfishness, the hand should not put into the mouth the meat and drink that were earned by the hand's labour alone whether with the pen or with the sword, etc., and should rather inject into its own skin all sorts of nourishing food, thus excluding the other organs from sharing the fruits of its labour. I see, this injection or the sting of a wasp or bee may make the hand swell [and look as if it were growing, NRG], but all that

. sulking does more harm than good
Sulking is not improving and
the sore hand is sure to die by
its selfishness. The hand can
flourish only when it realizes
in practice the identity of its
self with the Self of all other
organs of the body and does not
alienate its own good from the
good of the whole.

"Be love and you are merciful
a merchant who does not look
upon his customer's interests as his
own, cannot succeed. In order to
prosper he must love his custom-
ers. He is to ~~degrade~~ observe
them with his whole heart."

5 Cheerfulness

"another factor that plays an
important part is cheerfulness. You

my brothers, are cheerful by nature. ---
Let us see how it can be promoted.

"Be not anxious as to the reward of your labours, mind not the fruits, have no scruples, think not of success and failure. Work for Work's sake. Work is its own reward. Without dejection at the past and without anxiety as to the future - work, work, work in the living present. This spirit will keep you cheerful under all circumstances. To a living seed must be attracted by an inviolable law of affinity all that it requires of the air, water, earth, etc., to fructify. So does Nature promise every kind of help to a cheerful active worker. 'The way to more light = the faithful use of what we have'.

If on a dark night you are to travel a distance of twenty miles and the light in your hand shows only up to ten feet, think not of the whole way being unilluminated. You will not find a spot in the dark. So a soul cannot wander, by a necessary law, encounter no obscure ground in his course. Why then damp our cheerful spirits by meanings about the event? ---

"Set us see the nature of thought which clings to the future and runs after events. It is like this. A man goes to catch his own shadow. Set him run till the end of time, never, never, will he be able to catch it. But let him turn his back

upon the shadow and face the sun, then lo! the same shadow begins to run after him. The moment you turn your back upon success, the moment you cease to think of the consequences, the moment you concentrate your energies in your present duty, the same instant success is with you, running after you. Hence follow not success; make not success your goal, then and then only will success will seek you. --- So it is dear friends! work at your own duty in profound cheerfulness and all that you require for success will lay itself at your feet."

6. Confessions.

"The next point that I will say

upon your attention and will exhort you to verify by your own experience is Fearlessness. Lions may be tamed by a single glance, enemies may be frightful by a single look, victory may be won by a single dash of fearlessness. I have roamed in the dense valleys of the Himalayas. I have met tigers, bears, wolves, and venomous animals. No harm was done to me. The wild beasts were looked straight in the face, glances met, the fierce animals were subdued and the so-called terrible creatures skulked away. Thus it is, be fearless and none can harm you.

"Perhaps you have seen how a pigeon in the sight of a cat

shuts his eyes perhaps thinking that the cat does not see him, because he does not see the cat. What happens? The cat pounces upon the pigeon and the pigeon is devoured up. Even a tiger is tamed by fearlessness, and even a cat eats up him who fears. --- Despair is weakness, avoid it. The whole strength comes from fearlessness. Mark my words, Fearlessness. Be fearless.

7. Self-Reliance

'Sort out not least, may the vital principle or the very keynote of success is self-reliance, self-dependence. If anybody asks me to give my philosophy in one word, I would say 'Self-Reliance', the true knowledge of self. Hear, O

man! Know thyself. True, literally true it is [that] when you help yourself, God must help you. Heaven is bound to help you. It can be proved, it can be realized that your very Self is God — the Infinite, the Omnipotent. Here is a reality, a truth, waiting to be verified by experiment. Verily, verily, depend upon yourself and you can achieve anything. Nothing is impossible before you.

"A highly instructive story is told of two brothers who shared their inherited property equally, but after some years one was reduced to indigence and the other multiplied his fortune by tens. The answer to the question 'Why and how' put to the one who

became a millionaire was that his brother always said, 'go, go', while he himself always said, 'come, come.' The meaning is that one used to order his servants, 'go, go, and do this,' while he himself was always lying on his feather-stuffed cushions, and the other was always on his feet and in his work, and called his servants for help, 'come, come, and do this.' One depended upon his own power and the servants and the rules multiplied; the other ordered his servants, 'go, go'. They went away, but fortune also obeyed his command 'go go' and thus he was left alone. - Now, the master of his own destiny!" -- There is no

rational ground whatsoever for putting faith in myths and fables and placing our center outside of ourselves. Even a free man may be a slave because he is free. Out of freedom we are prosperous, out of our own freedom we are enslaved. Then why should we grumble and croak, and why not make use of our real freedom to free ourselves physically and socially?"

"How do I live? That is very simple. I do not try. I believe. I attune my soul to the harmony of love for all men. That makes all men to love me, and where love is, there is no want, no suffering. This state of mind and faith

living influence to me that supply my needs without the asking. If I am hungry, there is always someone to feed me. I am forbidden to receive money or to ask for anything yet I have everything, and more than most, for I live largely in a world that few can attain."

(He always addressed his audience as 'My own self in the form of Ladies and Gentlemen')

As he intended from the first; "Rome has nothing to teach these people. They are all Pedantic. They are all Romans, how cheerful, how happy, how quiet, how laborious. This is all that Rome calls life."

In the words of Christ he proclaimed that one cannot serve

two things at the same time;
either have Ramana, which he
called the lower, little self of man
or have God, the Higher Self. No
apparent contradiction of his theory
and practice was visible in his
own character, for he was a
strenuous labourer who gathered
God with all his senses and
filled his heart with the gladness
of 'That Unnameable Mystery'!

"Concentration means elevating
one's self above body and mind".

Paramahansa Yogananda says of Swami Trailanga

"Nowhere has he discovered on the
contacts with saints, which alone
vitalizes Self-consciousness when it
falls below a certain level. He
suffered from self-exhaustion, because
he did not seek this contact of

saints in whose company the ephemeral God-consciousness is recharged, I've failed to realise the absolute necessity of the 'Tavern' and its votaries, emphasised by Omar Khayam and Hafiz. All great prophets thought of holding converse with the Inspired."

"He who gathers his desires into himself as the sea gathers rivers, he alone gets peace."
Upanishads.

Romain writes, "'Rest not rust' does not mean become a passive nonentity; no, not at all. The saying has no reference to the acts of the body. It is a commandment touching the

mind, and the mind alone, incul-
cating Peace of Mind. Mental
Resistance, opposition and revolt
always bring about discord, irrita-
tion and worry, instead of 'ending
up' and consequently unbalancing
yourself, overcome the seeming
evil by Love (Sacrifice, or giving
nature) than which there is no
higher force.

"Resist not evil," and welcome
events with the good cheer of a
giver. Great souls never lose
their balance. By preserving an
calm we can always turn the
stumbling blocks into stepping
stones. Never, never should you
let the feeling of helplessness cross
your mind.

"Indelibly impress upon your

mind the importance of keeping
ourselves perfectly collected, serene,
and at home all the time. The
apparent delays and opposition
are all meant to add to your
inner power and purity. - - -

"Do you know that 'whosoever
would save his life must lose it?'
are you then one of the lost?
arise then and be a saviour.
Be a saviour - Realize your one-
ness with him, and you can
save him. There is no other
way but this one way of love,
to conquer all." - - -

"There is no fear, nor danger, nor
difficulty of any kind for a pure
soul having cast aside the
sense of possession and desire. I
stretch myself in the Universe and

rest free, free." --

"In following your own inner voice truly, you can be false to no one. We owe nobody anything. Let our labour be the labour of love. Like ever round and solvent should be our aim."

"If you know anything unworthy of a friend, forget it.

If you know anything pleasant about the person, tell it. His countenance, like richest alchemy, will change to virtue and to worthiness." --

The ~~subject~~ mother-like attitude of a fearless, continuous giver, serving without hope of reward, shedding light and life out of free love, living in Divine radiance as God's

glory, above all sense of personality, exempt from selfishness, is Salvation and Redemption."

"When we raise or elevate one soul, we raise and ennoble the whole world through him, so rigid is the solidarity of man".

"When we believe in the forms of fiends or foes as real, they do harm and betray us. But we make matters still worse when we begin to elaborate and impute to them motives and evil natures. The first faithlessness on their part was due to our assigning to them things and that reality which belongs to God alone. Now that we resent, we intensify our previous error. Through hatred assigning still greater

reality to their forms and thus
invite more pain." --- Betrayed
we must be when we trust the
forms, or when we give that
homage to false things and
personalities which is due only to
the One Reality i.e when we
let idols sit on the throne of our
hearts instead of God --,

"How often are we told the
cause of perfect gentleness no
longer remaining as good as their
word, by relying our head on
their promises, and believing in
them more than in God. --
Take anything more seriously
than God, and Time Love
must stab you with a piercing
pain. ---

"The law of Renunciation is a

Eternal Reality":

"Let nothing be placed higher than God, nothing valued equally with God. Compliments, criticisms and diseases are equally fatal if we regard the self as subject to them.

"Freedom from Sin is secured by becoming the Son."

"In sickness, concentration and inner peace is supremely intense. He or she must be a poor stingy miser who does not dismiss grudges to record love hospitality to the passing guests — bodily ailment and the like".

Daily Schedule at Ashram

4 A.M.	Nimo Prayers
4.30 - 5.30	Exercise & shave & sweep room
5.30 - 6.30	Study Hindi
6.30 - 7	Breakfast
7 - 7.30	Study Hindi
7.30 - 8	Eye exercises & odd jobs
8 - 10	Farm work
10 - 10.30	Bath
10.30	Lunch
12 - 1.45	Letters, writing, reading
1.50 - 2.30	Hindi lesson
2.30 - 4.30	Spinning, carding or weaving
4.30 - 5.30	Farm inspection, study, planning, conference Also git water
6.30	Supper
7.30 - 7	Talk, & odd jobs
7	Evening prayers
7.45	Walk & talk with various people
9	Bed

Fridays: washing.
letters, writing.

SOME BOOKS THAT HAVE STEERED MY THINKING

New Testament

Psalms

Buddha's Dhammapada

Bagavad - Gita

Lao Tze's Way of Reason

Tolstoy - Kingdom of God is Within you,- What is to be Done

John Morley - On Compromise

Thoreau - Life Without Principle,- Virtue of Civil
Disobedience

Rabindrinath Tagore - Sadhana

Gandhi - Sermon on the Sea

Gandhi - Young India

James Hinton - The Law Breaker and the Fulfilment of the Law

Edward Carpenter - Toward Democracy
- Civilization, its Cause and Cure

W. James - Varieties of Religious Experience

Browning - Ring and the Book

Max Eastman - Enjoyment of Poetry

Kipling's - If

Evelyn Underhill - Mysticism

White's - Mechanisms of Character Formation
Autonomic Functions and the Personality

Elie Faure - History of Art

G. Ferrero - Ancient Rome and Modern America

A. J. Penty - A Guildsman's Interpretation of History

Teggart - Processes of History

4 Am

4.30 - 5

5.30 - 6

6.30 - 7

7 - 7.30

7.30 -

8 - 10

10 - 10.3

10.30

12 - 1.4

1.50 - 2.3

2.30 - 4

4.30 - 5

5.30

7.30 - 7

7

7.45

9

Walter Rathenau - In Days to Come

Austin Freeman - Social Decay and Regeneration

T. Veblen - Theory of the ~~Leisure~~ Leisure Class

- The Nature of Peace

B. & S. Webb - Decay of Capitalist Civilization

G. Taylor - Fallacy of Speed

Bertrand Russell - Prospects of Industrial Civilization
Icarus
Problem of China

J. B. S. Haldane - Daedelus

A. Goldenweiser - Early Civilization

A. Pound - Iron Man

Samuel Butler - Erewhon

Graham Wallas - Great Society

Æ (George Russell) - The National Being

Franz Oppenheimer - The State

Sir Henry Maine - Village Communities

P. Kropotkin - Mutual Aid

Lewis Mumford - Story of Utopias

~~Ja.~~ Wassoman - World Illusion

J. P. Warbasse - Cooperative Democracy

D. G. Mukerji - Caste and Outcaste

F. Soddy - Cartesian Economics

F. H. King - Farmers of Forty Centuries

S. Reeve - Economic Tendencies in the U.S.

C. H. Parker - The Casual Laborer

J. A. Hobson - Democracy after the War

Various magazine articles including some by Mukerji - Atlantic Monthly, June, July and August, 1924; by Langdon Mitchel, Atlantic Monthly, February, 1924.

Anthology of Verses and Bits of poetic feeling or fine description of mountains or aspects of nature found especially in mountains.

Begun Oct, 1926

Richard B. Gregg
Kotgarh, Simla Hills, India

Probable Sources and Topics

Geographic

N. America. Blue Ridge, White Mts, Green Mts., Maine, NH, Vt, Mass, Conn, Mich., Pa, W. Va, Va, N Car., S. Car. Tenn, Ky, Alleghanies, Piedmont Appalachian, Rockies, Cascades, Black Hills,

Calif, Oreg., Wash, Utah, Nevada Ariz, NM, Colo, Wyo, Mont., Idaho, Brit. Col., Alaska.

Special Mts, - Hood, Shasta, Rainier, Katahdin, Pikes Peak, Long Peak, Grays Peak, Parks,

Mexico - Popocatepetl, Cordilleras
Iztaccihuatl

S. America Andes,

Hawaii - Mauna Loa, Kilauea

Scotland, Wales, Norway, Sweden,
Iceland, France, Germany, Austria,
Greece, Roumania, Servia, Bulgaria,
Czecho-Slovakia, Switzerland, Spain,
Italy, Greece. Russia. Ardennes,
Appenines, Pyrenees, Alps, Dolomites,
Tyrol, Vosges, Cevennes, Sicily,
Sardinia
Africa. Atlas

Arabia.
India, Himalayas, Nilgiri Hills,
Western Ghats. Kashmir
Ceylon.
Java, Sumatra, Borneo, Burmah
Malay Peninsula. (F M S)
China, S. + N.,
Tibet,
Japan, Fujiyama, Nikko

New Zealand, Australia, Madagascar,
S. Pole. Greenland.

Topics. Mountain, hill, forest, canyon,
glen, valley, peak, crag, cliff, rock,
glacier, snow, storm, ice, wind, cloud,
mist, avalanche, torrent, waterfall, brook,
(equivalents of these in each language), pines,
birches, cedars, deodars, firs, bark,
maple, eagle, bank, altitude,
eyrie, sheep, shepherd, herdsman, goats,
yodel, dawn, sunset, sunrise, sky,
volcano, pass, Nuts of Fancy, Trail,
granite, quartz, boulder, gold, silver, mine,
prospector, lightning, lake.

Authors and titles of books or individual pieces or other sources,

Libraries in, Mexico City, Colo. Springs, Santa Barbara, Denver, Salt Lake City, Sacramento, Carson,

Euthanasian-American Society,

Books by S. Pole explorers. Joseph Conrad—Nostromo; Scott; Burns; Heine; Schiller; Knud Hamsun; Growth of the Soil; Goethe; Dante; Shakespeare; Kants; Shelley; Blake; Robert W. Service; R Browning; Byron; Greek tragedians; Russian authors; Arthur Waley's 170 Chinese Poems & "More Chinese Poems"; Sir Edw. Arnold - Light of Asia etc., Sister Nivedita; Upanishads, Japanese No poetry; Rubaiyat; Hindi mystics

Olive Schreiner re S. Africa, W.H. Hudson,
Green Mansions, Song of the Lark, T.
Sinbad the Sailor, Arabian Nights,
Coleridge, Hans Anderson, Grimm,
Sir
Victor Hugo, Jack London, Æ,
Music of Nats. Wagner, Beethoven,
Brahms, Grieg, Folk songs of Russians,
Germans,
Myths of N. Amer. Indians - Pueblos,
Zunis, Navahos, Blackfeet, Sioux,
Crows, Pigeons, Sioux. Of Mexican
Indians.
Mahomet (Koran), Arabian authors, Persian
poets, Walt Whitman, Thoreau, Burns.
Psalms, Isaiah, Milton, W. Denny (Robin
Cruse), Longfellow, Whittier,
Tennyson, Kipling, Housman, Wordsworth,
Swinburne, Rossetti, R.L. Stevenson, H. Melville, Typee, Omoo,

Get Elinor to help me especially on
Indian names & publish it jointly

Helen Hunt, John Burroughs,
Whitman, Edw. Carpenter, A. Grove,
Ramayana, Mahabharata, Iliad,
Odessey, Edda, ~~Satin~~ Veda,
Hymns. Evergreen Library 778 - "Peaks,
Passes & Glaciers" - ed by E.H. Blakeney. Selection
from records of members of the Alpine Club.
White Mts of Appalachian Club, Boston.
Geo. Borrow: - Wild Wales, Gypsies of Spain;
Sonnets.
Matthew Arnold (?) Blackmore Lorna Doone
J. F. Cooper. Poe,
Evergreen Library - Asgard & the Norse Heroes.
Mr King Arthur; Belt - Naturalist
in Nicaragua; Thomas Gray Poems.
The Heimskringla, Shakuntala, Kalevala

Mallory, Monte d'Ulloa, Marco Polo
Prescott, Conquest of Mexico, Conquest of Peru
Tyndall - Mountaineering, Glaciers in Alps

Stephen Graham Mexico S. American tales.
Kashmir,
Lord Dunsany, Allegorists at Not Present
M. Sykes, Gate, James Stephen
Richard Jeffries - The Open Air.
Wm Sharp - Roland Vaghorn &
Owen Wister - Northern White - The Virginian
Mansfield,
J C Squires Selections from Modern
Poets.
Noyes, Edw. Arlington Robinson,
F. Thompson, Hardy,
Include some bits explaining the spiritual aspect of
nuts - the reason why they uplift, - aside from their
beauty of description, or reference to nuts in
mural literatures - E.g. Soot ms, Gita, Bible,

Poetry of Dawn and Dusk

Whenever, of late, I have happened upon a jeweled phrase or poem descriptive of the glory of dawn or the benison of evening, I have, in the manner of our old friend, Cap'n Cuttle, made "a note on't." So keen became the delight with which I found myself hailing each new acquisition that yesterday I turned avocation to vocation and resolved to have at one gathering a whole bouquet. Sunrise and sunset have ever been the uplifting frame of man's deepest moods. From the early days of remembered time, man has felt the beauty of dawn and dusk. "The evening and the morning" were to the ancient Hebrew the part that was equal to the whole.

For myself I confess that for sheer literary beauty and felicity of expression I have found none who has caught more of the loveliness of dawn and dusk than has Dhan Gopal Mukerji. For example, in "Hari, the Jungle Lad": "Imagine to yourself the sunset in the jungle. The red-gold light vibrates over green walls of stillness; upon whose walls the many colored birds sing and croon. Suddenly the stillness from the trees rises like incense to the sky and hushes the bird voices. Down below in the grass for miles and miles, the insect voices like tongues of flame, color the space. The booming insect utterance . . . stops—the stillness has fallen from the green walls and dripped through the roots of the trees into the very heart of the earth. Nothing moves . . . The darkness descends rapidly. . . Everything in the tree-tops has fallen asleep. . . The moon appears, silver and soft like the very face of wonder."

Next I must add to the bouquet the phrase of an American poet, "When morn comes singing o'er the sea," and Wordsworth's "In the meadows sweet and the lower ground was all the sweetness of common dawn."

For Wordsworth sunset and dawn are more than color. They are architectonic. He says: "The lights of morning, even as her shadows, are architectural." He paints occasional but beautiful sunrises and sunsets in his long poem, "The Excursion." But his inspiration comes to quintessence in his sonnets. Yet one must not forget here that wonderful description in his "Lines Written a Few Miles Above Tintern Abbey" in which occurs that line which Tennyson said was the finest in English literature:

> "a sense sublime . . .
> Whose dwelling is the light of setting suns."

But I must not allow Wordsworth to intrigue me into filling out my bouquet, for there are others who write of the magic of dawn and dusk. Unexpectedly I found a flower among the poems of Thomas Hardy:

> "Earth is a cerule mystery,
> As if not far from Paradise,
> At four o'clock."

There are countless blossoms, of course, among the poems of Shelley —Shelley described by Francis Thompson as "dabbling his fingers in the day-fall," and by Alfred Noyes, called "the Poet of Light." Then Noyes himself has written into poetry the benediction of twilight in his poem, "In the Cool of the Evening."

Lest my bouquet become too large for handling, however, I must leave many flowers unpicked. Therefore I would add only one more, the lines from a poem of Edward Arlington Robinson:

> "Dark evening in the West
> Where sunset hovers like a sound of
> golden horns."

Y Vedic hymns,
Tagore - re dawn, night, Skies,
etc.

Francis Parkman - ~~Winning of the~~
Oregon Trail west

Owen Wister - The Virginian
Prescott Conquest of Mexico

Vedic Hymns - Wisdom of the East
Series Ed by L. Cranmer - Byng & Kapadia
Publ. E P Dutton & Co. NY
IV To Ushas the Dawn p 29
V. To Ushas the Dawn p 30
VI. To Night. p 33

Mansfield's Collected Poems. Macmillan
On Easton Knoll p 48. among the
Salcombe Ballads.

Scott's "Lady of the Lake."
Hawthorne's "Great Stone Face".
Dr Quincey?
Hilaire Belloc - Hills & the Sea.
James Stephens - Crock of Gold, Fairy
Tales.
Bunyan's Pilgrims Progress?
Grimms & Andersons Fairy Tales
Tennell - Vision of Sir Launfal &

Keats. Longfellow - Hiawatha, etc.
John Burroughs, Arabian Knights
Thompson - Seton - Wild Animals I have
Known etc.
Iliad, Odyssey, Eyre Field
Don Dispotel(?), Rustem - King of the
Golden Nine (?) Th. W Irving's Alhambra,
J.F. Cooper
H.H. - Romona, , Dante, Tennyson
Wm Morris? Victor Hugo?
Balzac? Darwin Naturalist in the Beagle
Cooks Voyages, Humbolt Travels.
Spenser,
Adams - Song of a Cowboy.
White - The Blazed Trail
Bret Harte - Poems + stories - Luck of Roaring
Camp., Tales of the Argonauts
Poe, Magellan, Coronado
Selma Lagerlöfa stories

Harold Spender - "In Praise of Switzerland:
being the Alps in Prose & Verse 8vo. 1912 7s.
from Francis Edwards, Bookseller, 83 High St.
Marylebone, London W, - being #131 of his
catalog 482, May 1926, on Mountaineering

Geoffrey Young - "On High Hills" (prose)
also a collection of mountain poems.
English publisher

...son, Scudder. Upper Night. Holt. $1.75.
O'Neill, George. The White Rooster. Boni and Liveright. $2.
Park, Ethel Sloan. Book of American Mountain Songs. Greenberg. $3.50.
Parker, Dorothy. Enough Rope. Boni and Liveright. $2.
Ransom, John Crowe. Two Gentlemen in Bonds. Knopf. $2.
Robinson, Edwin Arlington. Twi...

George Mallory letters (one of the finest climbers)

The Symbol of the Mountain

SOMETIMES prepossessions of childhood or youth are so a part of us that when somebody, intentionally or otherwise, attempts to disparage them, we are instantly displeased with the man and his opinions, and spring up in defense of our own predilections. In such a position I found myself of late, when I was glancing through a little book of literary criticism by a young French poet-critic, Jean Cocteau, who, in speaking allegorically of the mountain and the sea, concluded his arguments in this way: "Evidently I love the sea better than the mountain. The true mountain (he differentiates between true mountain and the false) imposes upon me forms altogether readymade. These forms advise me; they put a limit to me. . . . The sea never imposes anything upon me; it never locks me up; its masses have no opinions of their own. The sea is only a dictionary to me."

I have always loved and cherished the mountain as a symbol of man's ability to reach spiritual heights. Hence my inclination to disagree with the French writer, who is prompt to run away at full speed from the impositions of the mountain and so willingly plunge into the depths of the sea. Meanwhile, as I watch in my imagination his haste down to the sea, my thoughts turn toward the mountain, that awe-inspiring elevation of earth, which not only sets no bounds to my thought, but motivates it and opens before it new vistas and mental perspectives.

The mountain always reminds me of those taciturn but silently eloquent individuals, who with the solidity of their characters, and with the loftiness of their thoughts, tower above everything, and advise and guide humanity. Unfortunately, I cannot say so much of the sea, although I am wide awake to the fact that there are many worthy men and women who are constantly held by the beauty of the sea; that there have been and still are many talented writers who have dwelt in intimacy with vast stretches of water.

Whence does my predilection come?—I often ask myself the question. It is, I think, deeply rooted in my nature. I was born and brought up in a mountainous country, three thousand feet above the sea level—an elevation to which the salty and moist smell of the sea never could have access, a highland in which the green hills, singing groves and sleeping lakes decorate and embellish the scenery of the countryside.

Sea, ocean! these words I heard from the mouths of those who had traveled and seen the world; or I read about them in the books of geography and history; but they always remained as mere signs of vague ideas indicating some dark and ill-defined objects until the time when I left my homeland and crossed a long stretch of continent and reached the sea, that baffling myth of my boyhood.

He who has not paused in front of a mountain, or perched high up on its peaks, or followed its footpaths has missed an opportunity of coming into contact with a sublime form of nature. No matter whether he ascends the mountain or descends it, whether he makes its circuit or lies down on its slopes, the majestic figure is there, steadfast and solemn on its huge pedestal, reviewing its surroundings like a Titan in repose. It never moves, never dwindles or shrinks, never disappears for a moment or vanishes from sight. It is imperturbable, ready to convey to us the idea of lastingness.

In the literature of the nations the mountain has always been treated as the symbol of moral grandeur and intellectual excellence. Ibsen in his literary symbolism always refers to the mountain as the tangible form of the greatness and freshness of the human aspirations. In English literature many a poet has felt the charm and force of the mountain, and has chanted its majesty and inspiration.

It was on a night late in June, in Asia, when I, as an impressionable youth, first observed the mountain and consciously came in contact with its beauty. It was a fresh, moonlit night. I was traveling with my elders; we were mounted on donkeys. We had chosen night time in order to avoid the heat of the day, and were crossing a long track of lowland surrounded by hills and woods. When we came out of a valley, I perceived in front of me a massive ridge of gigantic proportion, the rugged head of something colossal immersed in the clouds hung on the horizon. In the sky were innumerable stars. The moon had just risen on the horizon; the landscape was wrapped as in a carpet. The massive head of Taurus towered against the sky line, with its gigantic front veiled in clouds faintly illumined by the glimmers of the moon. I gradually became aware of what was standing before me and dominating the lowland, the hills and the meadows. Mounted on my donkey, it seemed to me I was at a standstill. At that moment I became conscious of the beauty which a landscape in a wondrous night of summertime, dominated by a majestic mountain against the horizon, can display.

Elisée Reclus, the French writer, thus expresses the charms which he felt in his contact with the mountain: "And a whole new world had risen up between me and the past. . . . I loved its superb, calm face, illumined by the sun whilst we were still in gloom; I loved its mighty shoulders laden with ice—full of blue reflections; its flanks whereon pastures alternated with forests and wastes; its vast roots stretched out, afar like those of an enormous tree, separated by valley, each with its own rivulets, cascades, lakes and meadows; I loved all things that belonged to the mountain, down to the green and yellow masses growing upon the crags, down to the stone gleaming amid the turf."

N. D.

ETHEL ROMIG FULLER

Concerning the Speech of Mountains

MOUNTAINS talk!
Lesser mountains speak the folk-tongue of forests
Wherein the shrill sweet tones of green heights
Commingle strangely with the deep gutturals of canyons;
An ancient tongue rich with the idioms of wind and rain and snow,
Poignant with the frail pink of rhododendrons,
Sibilant with rustling leaves and running water,
Bitter with the tang of cedar and fir,
Accented with the precision of sword ferns,
Punctuated by falling cones and blue wings;
Its quaint and ordered forms
Older than runes,
Lovelier than psalms,
More potent than the benisons of priests.

Mountains talk;
Young mountains have tongues of fire.
They harangue at length on death
Preaching a doctrine of destruction.

They make a cult of flame,
And dramatize their mad convictions
In cataclysmic rumblings, horrific upheavals and molten rivers.

Mountains talk;
But old white mountains
Have learned the wisdom of repression,
The effectiveness of silence,
The eloquence of slow and awful gestures;
Uplifted palms may support the heavens,
May cup the thunders;
An extended finger may shred a cloud,
Shatter a moon-flask,
Pierce a dawn—
Blood of a young day on snow is crimson,
Of a dying day, purple—
A clenched fist may bruise the sun.
The shadow of a white mountain across the world
Is the measure of forever.

Mountains talk;
The loftiest mountains, still cowled in mystery,
Commune with the prophets and interrogate the stars.

Mountains talk;
Their language is a composite of all peoples, of all lands, of all ages
Of all planets, of all seas.
Its fundamentals are beauty.

I am studying the language of mountains.

Miss Jane Addams, speaking before the Women's International League, August, 1926, at Geneva said: "I always experienced in seeing a Swiss landscape a sense of what Plato described as 'gleams of the eternal pattern' - of something which suddenly stood out as representing the eternal."

"Great things are done when men and mountains meet;
These are not done by jostling in the street" — Wm Blake.

By the Chinese poet Li Po (AD705-762)

"The birds have all flown to their roots
in the tree.
The last cloud has just floated lazily by:
But we never tire of each other, not we,
As we sit there together – the
mountain and I."

My plans } pp 63,4,5, 78, 66, 67, reading 55,
Industrialism }

Small Numbers No. 4

Stanley Tool Co. New Britain, Conn

Analogies of bygone times: 48, 54, 57, 67,

The Servant of India
Budhwar Peth, Poona City
Indian Science No 6
Edited Sg. Vaze

reading + individualism 24, 25, 26, 48, 54, 68, 69, 117,

For non violence see in this little
book pp, 17-18 19, 20, 33, 34 35, 44, 47, 48, 52, 49, 66, 71, 8 67, 76, 83,
93, 94, 106, 107, 108, 109, 112-113, 115 117, 120-121, 72, 147
149, 141-3

The Kingdom of God. pp. 94-5, 93, 6-9, 4, 125-
97-99, 109, 117,

For simplicity see pp 122, 117-118; 70, 71, 53, 49-50
16, 15, 4, 49,

Cf with 'it humility pp. 114, 116, 111, 57, 54, 53, 55
6-9, 4,

Kalin + K. Sen pp 1-9, 13-15, 53, 100-101,